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CAPON SPRINGS CONFERENCE. PROCEEDINGS

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Proceedings of the  
Third  
Capon Springs Conference

for

Education in the South

1900

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Printing Office,  
St. Augustine's School.  
Raleigh, N. C.



## THIRD CAPON SPRINGS CONFERENCE.

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The Third Capon Springs Conference for Education in the South assembled in the Chapel on the grounds of the Capon Springs Hotel on Wednesday, June 27, 1900 at 10 A. M.

After a devotional service conducted by the Rev'd. Joseph N. Blanchard, D. D., the Conference was called to order by Dr. J. L. M. Curry.

An address of welcome on behalf of Capt. W. H. Sale was made by Prof. A. L. Nelson of Washington and Lee University. Response was made by Mr. John V. Sears of Philadelphia and Mr. Everett P. Wheeler of New York.

A survey of the field and of the objects of the Conference was then given in an address by Dr. Curry.

The Executive Committee recommended that papers be limited to twenty minutes and informal addresses to five minutes and it was so decided.

A paper on "Changing Conditions and Changed Methods" was then read by the Rev'd. George S. Dickerman, D.D. who for a year had been collecting information in the interest of the Conference.

The paper was discussed by Mr. Herbert Welsh, the Rev'd. Lyman Ward, the Rev'd. Pitt Dillingham, the Rev'd. Joseph N. Blanchard, Dr. J. L. M. Curry, the Rev'd. D. H. Greer, Mr. R. Fulton Cutting, President William L. Wilson and Dr. Charles F. Meserve.

On motion, a special committee of five was appointed to take under consideration the solicitation of funds for unworthy objects. Dr. Curry appointed Dr. Blanchard, President Wilson, Dr. Greer, Prof. Tuttle, and Mr. Wheeler.

On motion of Professor Tucker, the President appointed a

Committee on Resolutions consisting of Dr. Greer, Mr. Cutting, Mr. Sears, Dr. Dickerman, Mr. Wheeler, Gen'l. Wilson, Dr. Gilbert, to which committee Mr. Herbert Welsh was afterward added.

The President appointed Dr. Dickerman, Professor Tucker and Dr. Merriwether, a committee to nominate officers and members of the Executive Committee.

On Wednesday night after a devotional service conducted by the Rev'd. Pitt Dillingham, a paper on "The Object of the Conference as seen by a Northern business man" by Mr. Robert C. Ogden was read by Dr. Merriwether.

Miss Louisa J. Smith of Randolph Macon Woman's College read a paper on "Art in Education" which was discussed by Mr. Wheeler and Mr. Welsh.

An address followed on "The Kind of Education needed for the Negro Race" by Dr. Frank G. Woodworth, of Tougaloo University, Mississippi.

The Committee on Nominations reported for

PRESIDENT, . . . . . MR. ROBERT C. OGDEN,

Vice-PRESIDENT, . . . . . PROF. JAMES A. QUARLES,

SECRETARY AND TREASURER, . . . REV'D. A. B. HUNTER,

and for the Executive Committee:

DR. CHARLES F. MESERVE, PROF. CHARLES E. VAWTER,

DR. J. L. M. CURRY, PROF. H. S. G. TUCKER,

MR. HERBERT WELSH, PROF. A. L. NELSON,

DR. H. B. FRISSELL,

and they were elected.

On Thursday morning, after a devotional service conducted by the Rev'd. J. E. Gilbert, D. D., the Treasurer presented his report showing receipts of \$379.10 and expenditures of \$374.14, leaving a balance in his hands of \$4.96.

The President appointed Dr. Merriwether to audit the Treasurer's account.

Dr. Meserve moved that the time and place of the next Conference be left with the Executive Committee. Adopted.

A paper on the "Higher Education of the Negro," was read by the Rev'd. Horace Bumstead, D. D., President of Atlanta University. The paper was discussed by Dr. Meserve, Mr. Cutting, Mr. Wheeler, Dr. Dickerman, Dr. Gilbert, Dr. Quarles, Dr. Converse, Dr. Greer, Mr. Ward, and Dr. Curry.

Mrs. A. H. Tuttle then addressed the Conference on the work of the Southern woman in helping solve the Negro problem.

Dr. Quarles took the chair when Dr. Curry felt compelled to leave and the gratitude of the Conference was expressed to Dr. Curry by a rising vote.

A collection of \$6.20 was made for the sexton in charge of the Chapel.

A paper on "Southern Periodicals" was then read by Dr. Colyer Merriwether.

Capt. C. E. Vawter, the head of the Miller Industrial School, Albemarle County, Virginia, then addressed the conference on industrial education. The address was discussed by Mr. Welsh and Prof. Tuttle and on motion of Mr. Wheeler, Capt. Vawter was requested to put his address in writing and the Executive Committee was requested to give it such circulation as they think best.

At the session on Thursday night the following was read by Mr. Herbert Welsh from the Committee on Resolutions:

"At the conclusion of the civil war by granting the suffrage to the freedmen, the nation incurred to some degree the moral obligation to fit him for the exercise of this great privilege. The experience of thirty years has proved conclusiv-

ly the necessity of giving both to him and the poorer class of Southern whites a primary and industrial education. Such will greatly tend to relieve the dangerous and acute problem in which both races are now involved and toward which the South has already made a grand contribution of one hundred millions of dollars, despite the exhaustion incident to the Civil war.

Industrial training now afforded the Negro at Hampton, Tuskegee and similar institutions; and given to whites at the Miller School, Albemarle County, Virginia, indicates the methods which, in our opinion are best fitted, in the main, to provide the solution of this problem. But the noble and effective work now being accomplished for both races by these institutions is entirely insufficient in extent to cover the whole field. We therefore earnestly call on our fellow citizens of both sections of the country to petition the General Government to furnish such assistance to those States of the Union, on which the burden chiefly rests, as will enable them more fully to meet the needs and to relieve the strain of the situation."

After remarks by Dr. Greer, Dr. Blanchard, Mr. Cutting, Dr. Horr, Prof. Tucker, and Capt. Vawter, the resolution was adopted.

On motion of Mr. Wheeler, the Executive Committee was requested to take under consideration the best plan for carrying it out.

Dr. Blanchard from the special committee on the solicitation of funds for unworthy objects, presented the following report:

"The education of the colored race is a work of national importance. Its needs are great. There is every disposition to

supply those needs. But there is a difficulty to be overcome. Irresponsible persons in the South are using the situation for fraudulent ends. Where there is no fraudulent end in view there is often incompetency and folly. The result is that a great deal of money is given every year to worthless enterprises. And a worse result follows. The confidence of the public is shaken. Men hesitate to give because they can not determine what objects are worthy. The problem is a serious one. The situation should be relieved. A great waste of charity should be stopped and the confidence of the people should be preserved in the good work undoubtedly done by many excellent institutions.

To accomplish this, we recommend that this Conference constitute,

Dr. J. L. M. Curry, General Agent of the Peabody and Slater Fund,

Rev. G. S. Dickerman, Agent of the Capon Springs Conference, 140 Cottage St. New Haven, Conn. and

Mr. R. Fulton Cutting,

a committee to serve as a Bureau of information on the subject. This committee is to stand ready to investigate all cases referred to it of schools claiming to educate the Colored race. The attention of the public should be called to the existence of this committee, and all persons shall be asked to consult it before giving aid to unknown parties. The committee in each instance is to report the facts in the case with all information necessary for a clear view of the situation.

It is also recommended that the committee we have named be asked to report at the next Capon Springs Conference what further steps are necessary to promote the object stated above.

The difficulty is obvious. We desire to remove it by bring-

ing those who have a right to ask for help and those who want to give it together.

JOSEPH N. BLANCHARD,

WILLIAM L. WILSON,

DAVID H. GREER,

A. H. TUTTLE,

EVERETT P. WHEELER,

On motion, the report was adopted.

On Friday morning, after a devotional service conducted by the Rev'd. J. S. Gilbert, D. D., an address on "A Southern Woman's Way of Helping the Negro" was made by Mrs. George S. Barnum of Savannah, Ga. Remarks were made by Mr. Hunter and Dr. Dickerman.

President Wilson expressed his dissent as a member of the Committee on Resolutions from the resolution offered by Mr. Welsh, he having been unable to be present at the session of last night when it was under discussion.

On motion of Mr. Ward, the resolution of Mr. Welsh was reconsidered and after remarks by Dr. Greer, Dr. Gilbert, Mr. Sears, and Mr. Wheeler, the whole subject matter was referred to the Executive Committee.

On motion of Mr. Wheeler, a collection amounting in cash and pledges to \$181.25 was then made for the expenses of the Conference in printing its report.

A paper on "Education During and After School Days" was then read by Dr. Julius D. Dreher, President of Roanoke College. It was discussed by Dr. Merriwether, Mr. Ward and Dr. Converse.

The Secretary made a statement concerning the abundant hospitality offered by Capt. Sale.

Dr. Greer then submitted the following report of the Committee on Resolutions:

Resolved that the thanks of the Conference are due and they are herewith cordially extended to Capt. W. H. Sale, the proprietor of the Capon Springs Hotel for his delightful and generous hospitality in the entertainment of the Conference and the courtesy and kindness which it has received at his hands.

We also beg to express the hope that his health will continue to improve and may be completely restored.

Resolved that the Capon Springs Conference, recognizing and appreciating the faithful and valuable work and gratuitous service of the Rev'd. G. S. Dickerman, the agent of the Conference and the importance of the imformation which he has collected, hereby request him to continue this work for another year, to visit the superintendents of the various schools of the South, to obtain suggestions from them and to confer with representative men of the section in regard to the progress and needs of Southern education and to report the result of his observation and inquiries to the next session of the Conference.

DAVID H. GREER, *Chairman.*

On motion, the report was adopted.

Dr. Gilbert made an announcement concerning the summer meeting of the American Society for the Study of Scripture.

On motion of Dr. Dickerman, Mr. Wheeler and Mr. Cutting were added to the Executive Committee.

Dr. Quarles made a closing address and at 12.40 P. M. the Conference adjourned.

A. B. HUNTER,

*Secretary.*

Report of A. B. HUNTER, *Treasurer.*

## EXPENDITURES.

Printing, 5000 Reports,	\$215.73
Express,	14.90
Postage,	122.66
Sending off 4000 reports,	20.
Printing Postal cards,	<u>1.15</u>
	\$374.14

## RECEIPTS.

Various offerings,	379.10
	<u>374.14</u>
Balance on hand	\$4.96

Respectfully submitted,

A. B. HUNTER, *Treas.*

June 28, 1900.

Examined and approved,

C. MERRIWETHER,  
*Auditor.*

## AGENT'S REPORT.

### CHANGING CONDITIONS AND CHANGED METHODS.

REV. G. S. DICKERMAN, D. D., NEW HAVEN, CONN.

The action of last year's Conference, looking to the employment of an agent, defined somewhat clearly the service he should undertake in a series of resolutions with which you are familiar. The object in view was particularly stated in the following language: "whose chief duty it will be to study conditions in detail and to ascertain such facts with respect to Southern education, both public and private, as will make more clear what methods and agencies are to be encouraged, and what to be avoided or reformed, and will secure better harmony and more efficient concentration of effort in all educational work carried on in the South." This object I have tried to keep in view in the course that has been followed under the approval of your committee.

I have made three journeys during the year, visiting schools in Virginia, the Carolinas, Georgia and Alabama, and conferring with school superintendents, teachers and others interested in educational concerns. My reception has been uniformly cordial and appreciative, many have expressed strong personal sympathy with the aims of the Capon Springs Conference, and assistance has been freely rendered for the fulfilment of my errand. If there had been any doubt in the beginning as to the practicability of this work, the evidence is now abundant that such a doubt is without foundation.

As to conditions, one thing meets us constantly, not in the South especially but all over the country. Conditions are changing and changing so fast that it is not easy to keep up with them. Looking back over the century now closing, no one needs to tell us that conditions to-day are not what they were in 1800. But are we equally awake to the fact that conditions to-day are not what they were in 1890 or in 1895? Yet the America of five years ago was very different from that in which we now live. It may even be questioned whether the changes of these last five years have not been more vital in our national life than all which occurred during the first half of the century. Comparing the course of events before 1850 with that of these later times is like comparing the movement of an ox-team with that of a lightning express.

In 1850, our chief city New York had a population of 515,000 and our people were mostly scattered over the country in agricultural pursuits or in other simple industries. Now we have ten cities with an aggregate population of over 10,000,000; we have five or six hundred cities with an aggregate population of not less than 25,000,000, more than the population of the whole country fifty years ago; and the proportion of our people living in cities has risen in this time from one-eighth to one-third. These figures show what a transformation has come to the whole order of American life.

This transformation has great meanings for the work of education. The educational want of our time is not identical with that of fifty years ago. A training which was admirable once may be ineffective now. What we call "education" is only a part of actual education. The discipline of life does not come from a single source but

is the composite effect of influences that play upon a person from all quarters. Training in school is to be taken in connection with other training out of school. The school teacher is one of many teachers who touch the life to give it impulse, tone, character. Hence the school teacher's province is limited by what others are doing. He should give what others do not give and when they change their course he must change too.

The first of schools is the home. Home training comes before every other in life's unfoldings. No other teachers are like the father and mother, brothers and sisters. No other lessons are like those which come along in the natural order of events, as unperceived as the atmosphere, as constant as day and night. A superior life is seldom found which has not grown under the molding power of superior influences in the family.

Two different types of home life are to be distinguished, one of which prevails more in the country and the other in the city. In the former, children are under the immediate oversight of their parents and in constant companionship with them. In the latter, the parents are engaged with occupations in which their children have no share, and so the children must be left to other companionships and guidance. This is perhaps the most essential variation between a typical country home and a typical home in the city.

Other differences are manifest. The environment of the field is not that of the street. The outlook on meadows, pastures, mountains, quiet lakes and far horizons of forest and ocean gives an impression wholly unlike that of massive buildings and whirring machinery, rushing trains and hurrying throngs. There is a play of thought and feeling in the spot where nature and nature's children meet you at every turn which is not found in the shadow of factories and houses of trade. Your associations breathe with

sincerity and faithfulness, plain things become beautiful, and rugged toil draws dignity from its surroundings. It is a commonplace of history that the soundest characters more often come from country homes. It is especially so in American history, for in our earlier period all homes were in the country.

That change then by which 25,000,000 of our people have become massed in the cities means not a little. Country homes have been the strength and glory of America. Is this strength declining? Is this glory fading? There is a problem of our cities. There is another problem of our hamlets. The two problems when we see them together are one. We can solve neither unless we solve both. The city must be saved to save the hamlet. The hamlet must be saved to save the city.

The problem of the hamlet is uppermost when we think of education in the South. There are hardly a dozen cities in this whole section with fifty thousand or more people in them, and the combined population of all these is less than that of Philadelphia alone, not to mention Chicago or New York. Yet the area of the Southern States this side of the Mississippi is far larger than that of the Northern states. The whole region too is occupied excepting a corner of Florida. The last Census has a passage on "Vacant Spaces," that is, tracts of uninhabited territory. One of these was in Maine, another in New York among the Adirondacks, another in the Wisconsin woods, and another in the Florida Everglades, but no space of this kind is pointed out in the whole region between Mason and Dixon's line and the Everglades. Throughout its length and breadth are people living on the land, over the Appalachian ranges, in the great swamps and marshes near the coast, as well as in

parts to which nature has been more bountiful, farms and homes and families of children.

By contrast, glance at a narrow strip of territory, say ten miles wide and four hundred miles long, through which runs the line of railroad connecting Washington, Baltimore, Philadelphia, New York and Boston. On this strip, having a less area than Connecticut, are living to-day eight millions of people, nearly as many as the white population of the Southern States east of the Mississippi.

Compare these two groups of millions. In one, less than half of the people are of native American stock. They or their parents have come from all quarters of the earth. They speak many languages and have usages, traditions and religions of every sort. The American element blending with the foreign is modified. Life is complex and intense. Extremes of every kind come close together, immense wealth, lavish splendor, grand achievements, and pinching poverty, wretched squalor, vain struggles to keep from starving, all before your eyes at once. And such concentrations of power, vast resources in a few hands employed so as to govern movements reaching for good or evil over half the continent, immense responsibilities, involving countless interests, borne sometimes with a steadfastness that is sublime and again trifled with as if the merest bauble, and criminally betrayed! To see these things every hour in the day and every day in the year--how different it is from pursuing one's occupation on a plantation and with only the society of a few neighbors and servants!

The people of the South are native Americans, almost all holding traditions and usages which have come down from their fathers. They speak a common language and hold a common faith. They are a homogeneous people and the

Negroes at their side are another people equally homogeneous. For complexity they have individuality. For the strife of competition they have the cultivation of their fields. For the management of diversified affairs they have the government of their own households. For responsibility to public opinion they have responsibility to the tribunal within.

What shall be done for the children of such a people? See what we are doing for the children in Washington, Philadelphia, New York and Boston, for the children in all the populous portions of the North. Are we doing too much for these? No sensible person will say that we are. Yet is it a whit more important to provide good schools for these children than it is for those who are growing up in another part of the country? The nation is one and it needs intelligent, soundly educated citizens throughout all its borders wherever a ballot is cast or any interest to be guarded. To neglect the welfare of any is like neglecting certain places in the levees along the banks of the Mississippi. When the flood comes it will find the lowest spot and it makes no difference whether this is opposite New Orleans or a hundred miles above by some uninhabited swamp.

But the children of sparsely settled regions do not always need the same pattern of schools that are provided in cities. They need schools to meet the conditions that prevail, and to insure this the school must be developed on its own ground. That is the work in which the people of the South are themselves engaged, especially in their public school system. This is a work however, which they cannot do wholly alone. It is too much of an undertaking and beset with too serious difficulties.

I do not think these difficulties are generally appreciated. Thus in many of the smaller communities there is really no proper conception of what a good school is; no person living there has the education and culture to promote such a conception, no one in the place is competent to be a teacher, and sometimes there is no school-house. Who will say that it is easy to establish a first class school under those circumstances? In such a case, even if there were money enough, it would be very difficult to set up the school. Wholly unfit persons would try to get the place of teacher, to secure the salary, and incompetent officials would be likely to grant it, for some consideration perhaps.

I have been told by superintendents and teachers in four or five different States that this is actually one of the worst obstacles in their way. Small as the school funds are, they yet offer a temptation to the unworthy. Corrupt office-holders treat them as their perquisites. Sometimes an appointment to teach is sold for so much cash, sometimes it is made a reward of political services, and cases now and then appear in which it is bestowed for even more objectionable ends. In this way there come to be teachers in certain unfortunate districts who have not even the rudiments of learning, who can hardly read or write intelligibly, and whose morals are perhaps equally defective. A school managed in this way can be little better than none. Possibly it is worse than no school at all.

But speaking of teachers, we all know that this is a serious question in the most favored places. How much more serious it must be in hundreds of districts where everything is unattractive, a cheerless school-room with the roughest furniture imaginable, a wretched boarding place, a bare pittance of a salary and a session of only two or three months! Over a hundred thousand persons are employed as teachers in

Southern public schools. What if these were all competent—each one well endowed, well trained, high-minded and apt to teach! In a single decade they would raise American life in all its phases to a higher plane. But the difficulty is to put such teachers in all these places. Great emphasis is laid upon the necessity of training teachers. That is well, but the problem has another element, getting the teacher in charge of a school and keeping him to his calling. This is the main difficulty in all the country districts. There are thousands of well educated young men and women who are competent to teach and who would be glad to teach, but they are not teaching. Why? Is it their fault? Not wholly, not chiefly, it is the fault of our methods in school management. With our innumerable schools of training there needs to be incorporated some practical system for making the training accomplish its end, some method of transferring the normal graduate to a teacher's chair as simple and easy as that by which a pupil goes from the high school to college.

Yet with all these hinderances we meet everywhere striking indications of progress. The educational spirit is abroad. People are talking about their schools in hotels, on the cars and steamboats, as well as in neighborhood circles. Newspapers are calling attention to the necessity of popular education and are filling their columns with discussions on the subject. Larger appropriations of money are asked and are granted. Some are advocating compulsory attendance of all children upon the public schools, even in states where the schools are wretchedly inadequate for those who do attend. The school is coming to be looked on as a defence against the disorders of society and a promoter of general prosperity.

But more suggestive than anything else perhaps is the appearance here and there in different parts of the country of strong men, finished scholars, bold, independent thinkers,

persuasive masters of speech, who have grown up on southern soil, so that the peculiar problems of that region belong to their very blood and marrow, and are devoting themselves to educational work for the people among whom they have always lived. No signs of the times are like men. No signs in the educational field of our times mean more than these men. In some cases they are at the head of the public school system of a state and the whole system stirs with a more vigorous life on account of their intellectual force and moral insight. They are the master spirits in normal schools to which their name attracts hundreds of ambitious youth, and their personal power is such as to awaken dull minds to a love of intellectual pursuits and to inspire every student with a new sense of the dignity of teaching. They are some of them county superintendents and some superintendents or principals in city schools, and each school has a higher tone, each teacher and pupil a more diligent spirit for so wise and sympathetic supervision.

Schools in centers of population are naturally the earliest to be developed. Many centers now have admirable schools. Staunton, Virginia, is worthy of notice for the completeness of its public schools and for their uniformity, the schools for Negroes corresponding so well in building and general appointments with those for white children. An unusual advantage is the course here given in drawing, wood-work, sewing, cooking and nature study for pupils of both races, the teachers giving instruction alternately in the different schools. The work is unified still further and kept to a high standard by weekly teachers' meetings for study and discussion under direction of the superintendent Mr. John N. Bader. As an illustration of the all around excellence that may be reached under the race conditions prevailing in the South this object

lesson is above all price. It is the embodied solution of many a vexed question.

An interesting feature of the public schools I have visited in southern cities is the length of service of the teachers. Superintendents have told me that great care is taken in the choice of teachers and then it is the rule for them to continue a number of years. If the work is not satisfactory it is thought wiser to point out the deficiencies in a sympathetic spirit and put them on a course of self improvement than to replace them with others. This gives stability to the teaching force. It also promotes mutual confidence and good feeling throughout the school and in the community, among the pupils and their parents as well as with the teachers. Often as the superintendent has gone with me from room to room it has seemed like being shown around through the different groups of a big well governed family. The teachers wore the charm of serenity, the children engaged in their lessons as if they enjoyed it and the general impression was that of movement without friction or irritation.

These city schools, more particularly those for whites, have the air of keeping abreast with the best thought of the times. The walls of their school-rooms are adorned with portraits of illustrious men, with engravings of historic events and other attractive pictures. The text books are identical with those used in the best schools of the North, and so are the methods. On closer inquiry it will be found, most likely, that the principal has had a part of his education at Johns Hopkins or Cornell, Cambridge or Chicago, and that a number of the teachers have attended summer schools at the North and plan to do so again in their coming vacation. So these schools seem to have the best that comes from the North woven in with the best which belongs to them from the South.

A subject of growing interest is the introduction of manual

and industrial training. The last two Annual Reports of the State Commissioner of Georgia have laid great stress upon this element of education as universally desirable, and the last Report of the State Superintendent of South Carolina has suggestions of a similar tenor. People in general seem slow to accept these conclusions. The impression evidently prevails that such training means simply a preparation for drudgery or the coarser occupations of business. The truth is not perceived that industrial and manual discipline has intellectual and moral aspects and that the best culture of the whole character is impossible without this.

Every one knows that the early life of Shakespere, Cromwell, Lincoln, Washington and a hundred other men who were the foremost of their times, was not nurtured to a very great extent on courses of study in books. It is known that they grew up under conditions in which their hands and feet and every bodily power were put to use as well as their power of memory and thought. Yet many do not recognize that this can have had any thing to do with the development of their magnificent manhood. It will be said, quite likely, that such greatness is inborn and comes out in spite of every disadvantage. One might as well say that the eagle hatched and bred among mountain crags has his clearness of eye and strength of wing in spite of not having been raised in a barn-yard.

There are conditions of life in which men get from a rough environment and from the harsh necessities of every day a certain education that may prove the best possible for them. In an earlier period the boys and girls of America were in a process of constant manual and industrial training such as those of to-day can hardly understand. If we could know the details of the home life of Washington we should see that he had

an education, but not much of it in the way boys are educated now. Books and school teachers had a small part in it. Daily tasks were set to be performed promptly, skillfully and thoroughly. He had duties about the house, in the fields, and with the stock. There was exercise of the intellect and will in handling horses and managing servants. A hundred things of this sort went into his education.

And it was the same with the girls. We are sometimes shown a sheet or tablecloth of linen with an initial neatly worked in the corner and are told that it was wholly made within the walls of some old colonial mansion. The flax was grown in a field belonging to the place and when the fibers had been removed from the stalks a maiden took it and spun it day after day through long weeks into the smooth, even thread and then wove it in the loom, and after it was finished took her needle and placed her mark in that corner. Was there any education here, any training of the mind to quick perception, to fine accuracy, to sustained effort, any training of will to patience, persistence and self-control?

That is all gone now. The kind of home education which gave us the fathers of the republic and the statesmen, financiers, inventors and other masters who succeeded them is gone. Manufacture by steam and water-power has taken the place of manufacture by hand. Kerosene and electricity have taken the place of home-made candles. McCormick reapers have taken the place of the scythe. Bicycles and trolley cars have displaced the colts which boys once broke and rode, and got the finest kind of training for themselves in doing it. All these things have passed away and we live in a new world. That is why industrial and manual training is now needed in our public schools. That is why a modern school education is so incomplete without it. We simply want something to

correspond with that essential part of education which was once received in the home but is not now.

An important requisite is to have a training that is inexpensive. Industrial and manual training in this country hitherto has been mostly in establishments that are very costly. These are invaluable in their way but courses are necessary that can be taken into any small school. In some countries of Europe, like Sweden, this has been accomplished, so that we do not tread on wholly untried ground.

Some places in the South have made a most promising beginning in this work. Allusion has been made to the schools of Staunton, Virginia. Another example is given in Columbus, Georgia, which is most significant. Only a year ago the superintendent, Mr. Carleton B. Gibson, proposed to his school board certain plans which he had carefully prepared beforehand and was gratified with a ready response. Rooms were provided and qualified teachers engaged for both the white and Negro schools. Tools were lacking but the ingenuity of the teachers made up for it and classes were formed in drawing, wood-work, cooking and other things, which have been kept up through the year with remarkable interest and success. The outlay was light and results have been much greater than were anticipated. It is proposed to add to the appliances the coming year and extend somewhat the range of instruction.

Another example of great interest is to be seen in Washington county, Georgia, where the change reaches to all the schools of the county. Here also advanced action has been taken for the "consolidation of schools and the public conveyance of children." The story of this movement is well given in two letters which I have received from the county superintendent, Mr. John N. Rogers. Its phenom-

enal success is also confirmed by Mr. G. R. Glenn, the state commissioner of Georgia.

Mr. Rogers' letters are as follows:

SANDERSVILLE, GA. JUNE 11th, 1900.

MY DEAR SIR;

Yours of the 7th to hand. I take pleasure in giving the information asked. It would be impossible for you to understand what I have done and what I am doing unless you knew my environment. I will overdraw nothing, but bear with me while I attempt to give you an idea of the conditions I have set myself to adjust.

In this county, outside of the little towns, we have eight thousand children within school age. These are scattered over a territory of more than nine hundred square miles. Children of the two races are about equal in number. Separate schools must be provided in each community. The total annual amount with which I must do for these children is only two dollars each. In a few of the more prosperous communities a private subscription is raised to supplement this pittance. The salaries of our teachers are so small that, as a rule, they are not able to take such courses in training schools as would fit them for the work in hand. This makes it incumbent on me to give them such instruction as is necessary to prepare them for other than regular literary class work. This I do as well as my limited time will permit.

I do not prescribe a course of manual training to be followed in the same way in every school. If a teacher has some technical knowledge of mechanical drawing and no experience with free hand I have him teach mechanical drawing. I try to have all that are capable of doing reasonably good work in grammar, history, etc. have knife work for all the boys. Here we are handicapped, for I have not the money to buy knives and many of the boys are not able to get them. In our eighty-three schools you would find something for every kind of manual training class work that is taught in the best schools in the Northern states, but in none of them a full course. I have a few teachers of both races that are thoroughly competent to do a full line of such work, but they are forced to adapt themselves to circumstances and make use of such meagre materials as are

within reach. With these untoward circumstances, the work is no longer an experiment. What has been accomplished proves that as much of this kind of mental development is practicable in the poorest country school as is expected along old lines under the same condition.

In thinly settled communities, where the number of pupils will not warrant a graded school, if there is another school within four or five miles we furnish a wagon and hire a horse from some patron interested and haul the small school to one that is properly graded. This, with us, is a success, though as would be expected, the same opposition is encountered that always arises to any innovation. We do not haul any pupil who lives within two and a half miles of a school. I have established ten high schools in the rural districts, where boys and girls are well prepared for college. So anxious are some of our young men to get the advantages of these schools that, being unable to pay board, they do their own cooking and defray their tuition by such work around the school as the teachers may require—the public fund only paying for common school studies.

I have had my colored teachers assembled for the past two weeks, instructing them in clay-modeling, knife work, sewing, free hand and mechanical drawing, calisthenics, vocal music and nature study. With a little money to provide material I know that success would await every one of them in the application of this knowledge next term. They are a noble set of men and women and I can say with pride that nowhere I have ever been in the South have I met teachers of that race so well equipped to do their full duty.

Mr. Rogers' second letter was written in answer to a number of specific inquiries suggested by the first and bears the date of June 19th, 1900.

The number of schools in the county has been reduced from one hundred and thirteen to eighty-five. In combining two schools it has often been the case that a location was obtained which was within reach of all the pupils. In one instance where five were united only twenty-five pupils were more than two and a half miles from the new school. In some instances only one or two families are left beyond that limit. The average cost of hauling has been about \$1.00 per month for each pupil hauled. The entire number

hauled this term was only a few over one hundred, but providing conveyance for that small number enables us to discontinue at least ten schools.

In speaking of manual trainlng I will refer only to what is done in the colored schools, as an attempt to give what the white schools are doing might fail to make me clear to you. In the amount and kind of work required of each school I am controlled entirely by the ability and efficiency of the teacher. In some I have only the simplest lessons in calisthenics, mechanical drawing, clay modeling etc. In one school of five teachers all efficient, and over three hundred pupils, we have knife-work, clay modeling, mechanical and free hand drawing, vocal music, sewing plain and artistic, and easy lessons in science. This school has been thus organized only during the spring term, so that one would hardly expect more than first grade work even from the older pupils. Some of the work, however compares favorably with work of the fourth and fifth grades done at the Washington city schools, or at the best manual schools in Chicago. If you desire it I can send you some samples of the work just as it was done by the pupils without any finishing touches by the teachers. If we can ever raise the means to build a suitable house\* we wish to add bench-work and cooking to the present course. To develope concentration and to stimulate energy, no other school work can compare with what we are doing. The average parent is favorable to the work.

I regret to say that in this section no donations are ever made to primary education. It is easy to get a good subscription to any sectarian college but to get money for the education of the masses who most need it is perhaps impossible.

These letters are most suggestive. If all this can be done in a county of central Georgia why may not something like it be done in a great many counties? Probably the essential thing is more county superintendents of equal ability and force to study local conditions and modify their schools to meet the

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\*A letter of July 13th. from Mr. Rogers states that this building could be put up and partially equipped for \$1000. He also states that about half of the children are unable to secure knives, pencils and the other little things needed for their manual training lessons

necessities of the case.

There is an example which teaches the same lesson in the mountains of western North Carolina in Buncombe county of which Asheville is the center. The people here are nearly all white and conditions are about as unlike those in Georgia as can well be imagined. The animating spirit of this movement is Capt. S. F. Venable who came out of service in the Confederate army with a wound that kept him from following his profession as a civil engineer and led him to the calling of a teacher. After having trained more than a thousand young men he was chosen to superintend the public schools of his county. He received his appointment about a year ago and set to work immediately to bring the schools to a higher mark. The schools of Asheville itself have long held a superior rank, and this has made it the more practicable to awaken a progressive spirit in the region around.

Two points were held in mind, one extension of the school sessions, the other establishment in due time of a graded system. Attendance in the schools had been small. The young children did not go in winter for lack of shoes and warm clothing and the older ones could not go in the open season because they were needed about the crops. It is proposed to meet this difficulty by having primary schools in the warmer weather and those of higher grade when it is colder. The summer months in the mountains are not excessively warm and it is the better time in all respects for the little children to be in school. By having the same teachers for both sets of schools it will be possible to give them employment for a large part of the year. Thus better teachers will be secured and much more efficient work. In due time the grades will be more distinctly defined in each class of schools and all the work

systematized.\* There will also come a consolidation of schools, where practicable, and a development of certain Schools to a high academical standard. A good beginning has been made the first year in lengthening the sessions from four months to seven and greatly increasing the attendance. This has been accomplished without any greater amount of school money than was used before and simply by having a wiser, more economical and more efficient management.

An account of this work is given in the North Carolina Journal of Education for April and May. It seems likely to receive much attention and to exert great influence not only in Buncombe County but throughout the state.

There are two educational methods. One is to fix on the individual and ask how to give him the completest development leaving out of view for the time every other consideration. The other is to fix on the community and ask how the whole people may be raised to greater intelligence and better standards of living. Each of these methods has its own appropriate place, but that which is required today in all the sparsely settled regions of the South is the latter method. Until the community is raised the individual is not likely to appear. The community must have a new life to give the individual a chance.

Hence the vital significance of such a development of public schools as that which is going on in these two counties of North Carolina and Georgia. The people must be given

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\*Capt. Venable writes July 16th.; 'Having no legal power to force these summer and winter graded schools into use, I have yet been able, by going around in the more intelligent parts of the county, to start over thirty out of one hundred in the summer system of four primary grades, and they are doing finely. I have no doubt but that all will take it next year. Ten years of these graded duplicate schools will abolish ignorance from this beautiful country.'

a new spirit, a new way of thinking and doing, a new life on their own soil and in their own homes, in order to save the rural part of the country. And we must look to our educational system to give us these.

I visited a school in Calhoun, Alabama, a few weeks ago and was shown a tract of ground belonging to the school which was cultivated by the pupils under the direction of one of the teachers. In one part of the field I was pointed to a number of plots of ground and told that these had been treated according to advice received from the government Experiment Station connected with the State College, which also furnished the seeds and fertilizers. Other plots had been treated in a similar manner the previous year. Thus the best results of scientific agriculture were here made visible, not only to the pupils who worked the soil, but to all the farmers of the neighborhood.

The following week I went to Albany, where the Alabama State College is located and was taken over the farm by the professor of agriculture. He said that some four hundred experiments were then going on there in the study of fertilizers and crops, and showed me scores of demonstrations in proof of good tillage and bad tillage. Among the most remarkable of these was the treatment of the ground with leguminous crops like the cow-pea and the hairy vetch. These plants carry on their processes of growth in connection with a microbe through which they take nitrogen from the atmosphere and leave it in the soil, thus restoring the element which is exhausted by repeated harvests of wheat or cotton or corn. I saw, side by side in the field, patches of corn growing on land that had previously raised these legumes and on land which had been left without them, and in one case the plants were strong and vigorous while in the other they were sickly and starv-

ed. Here any one could see how the same amount of work put upon the same soil would give twice as large a return in one case as in the other.

The possible value of such experiments to a great agricultural state like Alabama is beyond computation. But this professor told me that only a very few of the farmers could be got to take any interest in these processes or in their results. With rare exceptions they keep on in their old way, raising half crops and taking all the virtue out of their ground when they might just as well have good crops and bring up their soil to a condition of fertility. Then he spoke of Calhoun as one of the exceptional cases in which the purposes of the institution were carried into effect.

Why should not more schools do the same? Imagine a hundred schools in different parts of Alabama working on this plan, what better educational lessons could be given than those taught in this way? And if there were such schools in every county, always in close touch with the Experiment Station and alert to every valuable idea coming from that source, we can see that the results would be of highest value to the whole business of agriculture. Think of energetic, able teachers in so many places taking their pupils through lessons on plant growth and setting their boys to putting every fresh idea into practice on their fathers' plantations. That would lend fascination to things that are now uninteresting and give to drudgery the joy of a pastime.

Or better still, think of these teachers as interesting themselves and their pupils in every material interest of the community, as well as in other interests that are social and moral, giving their attention systematically to a study of the resources of the locality, its mineral deposits of coal, iron and stone, its forests of pine and cypress and oak, its water power and

manufacturing facilities, its adaptation to market gardening and stock raising, mastering all knowledge of this kind and filling the minds of their pupils with it—how it would change the whole life of those boys and girls and give to their homes a new atmosphere. It would temper the restlessness so common among young people and it would check the hankering for a factory-village or a city. It would hold their ambitions and hopes to wise channels, engage them in manifest duties, and habituate them to a share in productive enterprises within their reach. That would mean for them prosperity and happiness and it would mean everything good to the rural community.

A business man of Georgia told me recently of a purchase he had made of forest lands. The owner had come and urged him to buy it for the hard woods on the tract. An expert was sent down to look over the timber and reported that the hard woods were of no account because they were so small but the cypresses on the ground were magnificent. This was told to the owner, when he replied, "O yes, there are lots of cypresses but they are so big you can't get them out." The purchase was quickly made and the gentleman said he would not take a hundred thousand dollars for his bargain. Things of this kind are continually happening in these times.

One of Israel's prophets says; "My people are destroyed for lack of knowledge." Never were these words more true than to-day of any people who are behind in intelligence. The people need to know the value of their big trees, the value of their ground, of their rocks full of mineral wealth, and how to appropriate these values to the improvement of their well-being, their material well-being, and then of their moral and spiritual so closely connected with the material.

This is the purpose of public schools, to give the knowledge that will help people to live the highest life possible, and to

do this in the particular environment to which they belong. Some schools have caught sight of such a purpose and are steadily pursuing it, becoming thereby centers of beneficent power. Our practical problem is to cultivate this educational spirit through our whole school system.

**A FEW SUGGESTIONS UPON THE OBJECTS OF THE  
CAPON SPRINGS EDUCATIONAL CONFER-  
ENCE, AS SEEN BY A NORTHERN  
BUSINESS MAN.**

**ROBERT C. OGDEN, NEW YORK CITY.**

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That the North has much assistance to render to the South in matters of public education will perhaps be frankly admitted by intelligent people from both sections. How this assistance is to be rendered is a practical question, at once delicate and difficult of solution. It is a matter of sentiment. Northern helpfulness will disappear if it is tendered from a wrong angle, or based upon wrong premises. The feeling of the Southern people must be kindly and receptive if Northern educational experience is to have helpful value.

If a lack of frankness underlies any relation between the once estranged sections upon any questions, educational or other, all coming together will be in vain,—association a sham, conference a delusion. This frankness requires admission of established historical facts, but corresponding kindness and wisdom alike forbid the fruitless discussion of settled issues.

The "War between the States" decided the points in dispute. The only conditions that Justice could demand of the defeated was an acceptance of the decision rendered by the sword—the Court of last resort. Just at this point came a great source of irritation. Public opinion at the North demanded that the people of the South should come back as repentant rebels, returning prodigals, confessing wrong-doing in sack-cloth and ashes. This demand was wrong. I admit it as a most positive offender. The proud and sensitive people of the South resented that demand, and the withheld confi-

dence of the North in the loyal obedience of the South to the war's decisions was an aggravation that prolonged distrust and delayed reconciliation. But that belongs to the past.

And with the past, so far as all present interests of humanity are concerned, should be buried all questions, once real, but not now vital, having to do with the right of secession, with slavery, with the unsavory record of reconstructing, with the suspicion and doubt of post-bellum alienation. Practical business judgment decides powerfully and positively against the resurrection of the settled issues of a dead past. They have interest historically in enabling the man of affairs and the student of social conditions to ascertain present facts, but, to the mind of the American patriot, have no further popular function, and require no discussion.

This position found frequent illustration in this presence one year ago. It was said here once and again by the most honored members of this Conference that while "it was useless to discuss the causes, the fact remained that the domestic institution peculiar to the South before the War was opposed to general popular education."

The wise physician has nothing to do with the reckless exposure that precipitated or created disease. His purpose is to cure the patient. And so now, the end to be attained is the making up for lost time, the overtaking of the lost century in the education of the plain people throughout this Southland. Time is the essence of this great moral contract, and relief from the influences that blight and retard prompt, and also complete enlightenment is demanded by every motive of intelligent humanity.

The foregoing suggestions would be superfluous if the influence of the discussion were limited to the small circle here assembled. But this Conference is expected to speak to a large audience. The application, therefore, of business meth-

ods to its deliverances demands that its utmost power should be exercised for the elimination from inter-sectional discussion of educational topics all idle talk upon the closed volumes of the past.

Talk has, by waste of time and dissipation of intellectual force, destroyed many a good business enterprise. Many a good cause has been talked into hopeless lethargy, stupor, death. It will be a great moral triumph if people everywhere can be brought, in respect of all questions of public import, to the suppression of inconsequent personal opinion. What possible difference can it make to the question of education of children of school age in Jones County, Alabama, what Jenkins, the store-keeper thinks of Lee or Grant as soldiers, Calhoun or Sumner as statesmen? But; if Jenkins chooses so to do, he can put force behind the schoolmaster, and can fill the school-board with energy. If he drops talk about his heroes and finds out something about how a village school should be managed, his vanity will differ but his town will gain.

Quite similar is the function of Johnson in New York toward the common schools in the South. Let his best intelligence take account of facts as they are, not concerning himself with antecedent causes. Thus bringing to the question practical sympathy, free from depreciatory criticism, he will command the respect that will make kindly sentiment a broad highway upon which he may advance in useful service to the people he would and should serve.

In my judgment, as a business man, the Capon Springs Conference can find a wide sphere of salutary influence by bringing the whole subject of popular education urgently before the business men of the South as a business proposition, touching very closely their individual and collective interest. It is repeating a mere truism to state that the prosperity of

the community depends upon progress, progress upon intelligence, intelligence upon education.

To make this presentation is not to degrade the motive of education to a basis of mere money getting. Money is the measure of value in several different ways. Money is a gauge of prosperity. When Alabama bankers seek Wall Street note brokers that they may invest money in Northern Commercial paper, an accumulation of capital beyond local demands is indicated. It is evidence of prosperity.

Property is estimated in money measure. The increase of wealth is the evidence of that prosperity which must underlie all intellectual growth. Literature and the fine arts depend for production and consumption upon prosperity. Higher institutions of learning depend upon wealth. The book-seller does not thrive in the atmosphere of poverty. The artist starves his art or himself, or both when men have no margin of money beyond the demands of caring care for physical need.

Intelligence, by increasing refinement, produces more and greater personal needs. Progress creates means and develops wants, brings the need to the money and the money to the need, thus, by the operation of an infallible economic law, containing within itself the principles of true mercy, is twice blessed to both giver and receiver, the consumer and the distributor.

Beneath all is universal intelligence. Thus, make the business man, to see that the philosopher's stone is enclosed within the common school, and that it only waits the touch of his sympathetic approval to reveal its brilliancy and, through the magic power of popular education, evoke forces that make for progress, - progress that radiates wealth, refinement, intellectual power; progress that makes life happier by lessening the strain of anxiety and care; progress that gives intelligence

to the state, and commands respect for the town. Let the business men be made to understand that bright and smiling boys and girls, finding their way to knowledge through the happier methods of modern education, are at once the jewels of the family and the state, the foundation of broadening trade and increasing profit. Then a force will be evoked and the crowning power realized that shall make the South-land the rival of the North and the West in the generous emulation of intelligence, good citizenship, and the noblest Americanism.

At the opening of this paper I intimated that the business man was out of place in such a gathering as this. I want to modify that statement. He has a place to fill and a duty to perform in the educational system of our land. Well and properly may he sit and modestly refrain from advice to professional pedagogy. But from the practical side of life he may tell the teacher what type of education the world needs—its method the trained teacher must supply, but, in the definite aims to be secured, the plain business man may often be the teacher of the teacher.

And the plain man of affairs needs to be within the educational circle that by his very presence he may remind even higher education that all training of the intellect should have only for its end and aim the good of the people. Art for art's sake is a heresy. Learning for its own sake debases, does not lift. Intellectual development that makes man superior in his own esteem elevates the mind at the sacrifice of character. The world is run by the two talent men, and the two talent men must be recognized, if intellectual life is to have a healthful growth. Of all the sham aristocracies, the meanest is the intellectual. Its type is lower than that of mere money arrogance, as the sharpness of its sting is more bitter and keen.

The highest institutions and the most cultivated persons should find the noblest exercise of their greatest power in such service as will most surely lift the mass. When the two talent and the ten talent men meet on a common level of service for humanity, the association is ideal. The presence of each is the reminder to the other. The practical business men, working out affairs in life with heart and conscience, may be the equal or superior of the philosopher who, in his study, formulates and records the theories which the intellectual man has already put into working form

There was a deep principle, a lofty compliment and an unconscious humor in the remark of an ignorant colored woman concerning a very brilliant and accomplished white woman after a first meeting: "I just love her because she's so common."

One other suggestion occurs to me as a man of the business class. The South is now enjoying a period of very unusual prosperity, her fields are bringing forth their increase, and her agricultural products are finding large and profitable markets; her manufacturing industries are expanding with startling rapidity, her mines are producing riches with their remarkable output, her forests are bringing unexpected profits to land-owners and lumber-men, her sanitariums and winter resorts are reaping rich rewards from seekers for health and pleasure, transportation and commerce are giving employment to hundreds of thousands of her people and paying good interest upon capital.

The moment is opportune for such an appeal to the intelligent self-interest of the practical men of affairs, the business men of the South, as will rouse them to a higher sense of responsibility concerning this vital underlying question of popular education. As a class they have much to learn, and most especially should they realize that to

them is committed, more than to any other class, the responsibility for the solution of the grave social and economic questions peculiar to their section, and the other general questions that concern the welfare of the entire country.

Echoing down recent decades has come to us of the later generations, the cry begun years before our internece strife, "No North, no South, no East, no West." For years its echoes were in timid whispers, but now again the enthusiasm of a united born-again patriotism swells the phrase in a national chorus of a revived and glorious hope. God grant that the rich years held within the grasp of a future as yet unknown may find the full realization of the glorious ideal. If it does not, let no man charge the failure upon divine Providence. Within our own hands, we hold both the prophecy and the power for its realization. Popular education, mental, moral, and industrial is the solvent.

The four sectional phrases will cease to describe divergent interests when with the mind's eye each section will see the interests of all, and when the responsive heart will throb with affection for all men everywhere. Spread over all the land the active and equipped mind, open to the four winds of heaven, and narrow provincialism will fly to cover before the glance of an intelligence that will claim a common ownership in art and in literature, a common earnestness that this land shall be the best, as it is the most favored in all the earth, and an abiding hope that the schoolmaster and the Christian are to secure a distinction for the American of the future more resplendent than the imagination of the present day will deem possible. This is a day in which the cry may go out from Capon Springs, borne in

the June sunlight upon the gentle breezes of the North to the business men of the South, "Stop, Look, Listen." Then, when he has stopped, seen, heard the message of that Conference, may he have grace to Push, Prophesy, Perform.

These crude suggestions contain my poor attempt to obey Dr. Curry's command, and, for their shortcomings, I beg you in the words of Whittier to,

Read between the lines,  
The grace of half-fulfilled designs.

NEW YORK, JUNE 24th, 1900.

## ART IN EDUCATION.

MISS LOUISE J. SMITH, RANDOLPH-MACON COLLEGE,  
LYNCHBURG, VA.

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It is generally understood that artists are not speakers, consequently I am sure due allowance will be made for those who try. We who habitually express ourselves in form and color feel limited when we attempt to put our thoughts and emotions in words. If this fact were universally known I doubt not that loquacious gentlemen would insist upon their wives studying art at once! When Dr. Curry asked me to give this paper my first impulse was to say "I'll do anything except read a paper;" but before there was time to give expression to such a thought my timidity was absorbed in the strong desire to promote art and I felt willing to attempt anything for the cause, so I refused not. Afterwards my courage wavered and a friend was appealed to for advice which came in this form. "Of course you are going to give that paper. You must, because you know so few of us really have our hearts in our work and that alone is qualification enough." I hesitated no longer, and come to you now claiming only this qualification, my heart is in this work as Dr. Curry and Mr. Ogden can testify.

Permit me to quote from my friend Mr. Henry T. Bailey, Supervisor of drawing in the State of Massachusetts: "The end of all education is culture,—that which conditions and crowns the larger, more abundant life.

A man of culture  
Must be musical,  
Tremulous, impressional,  
Alive to gentle influence  
Of landscape and of sky,

And tender to the spirit touch  
Of man's or maiden's eye;  
But to his native centre fast  
Shall into future fuse the past

And the world's flaming fates in his own mold recast."

In other words, a man of culture is sensitive to impressions, observant, sympathetic, and yet has a potent personality capable of original deeds. The aim of instruction in drawing is culture through the senses by which we apprehend the forms of things. The ends to be secured are sensitiveness to beauty, an intelligent appreciation of beautiful things, the power to make things beautiful and to reveal beauty to others.

To compass such ends a course in drawing must be shaped upon the broadest lines; beginning with the simple notions, the vague concepts, and crude tastes of the child, it should gradually unfold for him the world beautiful; fitting him impotent in graphic expression, it should develop his latent powers to their utmost. Art has been woefully neglected by us as a nation but we cannot afford to do so any longer. There is a strong growing demand for it and it is our duty as educators to see that proper instruction be given and that all humbug and deception under the mantle of art be done away with. As long as we are satisfied with what we are we may never hope to become better. It is not surprising that our friends who have not studied art are prejudiced against it as many educators are because so many daubs have been made under the name of "art," when hundreds of students have been allowed to carry home from "Female Boarding Schools" large and wonderful pictures copied by the students with "finishing touches" from the teacher's brush. Something like this, a picture of fruit a yard long, a vegetable piece to match, with companion pieces of game and fish, and their happiness is

complete if they chance to find a study representing little negroes eating watermelon which they can copy since they are limited to cheap reproductions of what others have done. All these must be handsomely framed and hung in the dining-room. A number of such reproductions which are quite as bad, but representing more sentimental subjects, framed in handsome gilt for the parlors, relieved now and then by brass tambourines, porcelain plaques and velvet or tapestry banners. But these pictures, if such they may be called, have been "hand painted" by precious hands of beloved children, and I assure you in these homes a Raphael, a Velasquez or a Leonardo da Vinci would be skied in their favor. Oh, let us stop such prostitution of art! I often wonder what can be the parents' object in having their children taught such trash. If they really want them to learn art they should know that that is not *art*; if it is for the purpose of getting pictures for the home (since I have known some art teachers have had parents bring ignorant children and at the same time dimensions for pictures needed, to fill spaces on the walls with a request that "these pictures be painted first") let me suggest that if they would invest the money, which was designed for their daughter's painting lessons, in Copley prints, Braun's photographs or any good reproduction of master-pieces the artistic atmosphere of that home would be raised fifty per cent.

Every child should be taught to draw and paint as it is to read and write that it may better express itself; for after all, the power of education lies in the true expression of ourselves. At first, children should be given a quantity of different colored paper with a pair of blunt scissors and allowed the liberty of independent Americans. Later, they should have instruction but so tactfully administered that the little ones are not conscious of being taught. They should be carefully instruct-

ed in well graded exercises from the time they enter school till they leave. About ten years ago the Virginia Board of Education adopted a resolution requiring drawing to be taught in the public schools, but I am sorry to say, that in most cases it has fallen into "nocuous desuetude."

It does not seem appropriate to give here an outline of the work from year to year as might be done for a Board of Education or teachers who wish to do this work, but the desired and natural results may be suggested.

High school graduates should be able to draw and paint interesting clusters of flowers, model in clay fruits and vegetables such as apples, potatoes etc.; to make creditable designs for wall paper, ceilings and borders, calicoes, oilcloth, ribbons, cravats and stuffs of various kinds. They should be able to make passable compositions thereby becoming familiar with many of the principles which underlie all good art. Above all things they must be taught to do original work and they should never be permitted, much less encouraged, to copy pictures or their teachers' technic. Every conscientious teacher must realize his duty toward students along this line. If there were five hundred children here and I were to give the same leaf to each child every drawing would be as different as the five hundred faces and temperaments. If there be one thing which we all value more than any thing else it is *personality*. We love our friends because of the possession of that something which makes them different from others. Just here lies the root of so many failures. People are not satisfied to be themselves and are ready to throw to the winds the most precious gift God has given them and sell their birthright for a mess of pottage. Let us spare no pains to develop this selfhood! We should have teachers trained for this work. Until we do, we may not hope for better results.

However, it is a sad fact that in many cases where teachers are capable of teaching from objects, nature and life, public sentiment demands that they teach what they know to be false. Nevertheless I do not feel that one is ever justified in teaching what he knows to be wrong. To be frank, all so-called art teachers, who can only teach copying, should not be allowed to teach, and encouragement should be given those who teach from nature.

In our Academies, Seminaries and Institutes, the students should be drilled in casts till they are able to draw heads and busts; and paint in water colors or oils, studies of flowers, fruits and other still-life subjects. It is often advisable to have student of this grade use pastels as their medium for color work, since its application more closely resembles that of their charcoal work. They should be able to sketch from nature and make original compositions showing now an understanding of the laws which underlie this work. In response to letters to the Principals of the majority of such schools in Virginia, I have not heard of a single institution where copying is forbidden; though I am glad to say that some are awakening to the importance of original work and are using their influence to promote it. It is sad, but comparatively few states can boast of better work outside of special art schools.

Art teaching in College should begin where the Academy finishes, that is the students should begin on busts and full length casts and continue this work for the first year, sustaining the interest now and then with appropriate work in color. Afterward their work should be entirely from life, enabling them at the end of their college course to paint a creditable head. Their composition should be of a much higher grade, not only must they express knowledge and ability

but also sentiment. I am sure that our friends who have charge of other departments would be glad to extend the hand of welcome if they realized the value of serious art work and have genuine technical art recognized as degree work in college. When this is done much will be gained towards establishing an appreciation of true art. Let us look into it and see why this should be done. It is not fair that those whom God has destined to be artists should be forced out of college when they long for a broad education because of this prejudice which exists on account of the before mentioned daubers. We so often hear it said that musicians and artists are not educated along other lines. Those who say that, surely have never known a *real live master*. I often wish that all of us could know some of the greatest artists and see how such men are honored in the old country. Even if it were true that our artists are not educated, it would be no wonder since there is no institution in our dear land, as far as I have been able to ascertain, where one can get both classic and artistic training on the same footing. Every one knows that no one expects to use in life the exact mathematical problems learned in college; but rather it is the power which is gained by such concentration and effort that gives them their educational value. To paint a simple study properly one must have his power of attention so trained that he may seem to attend to many things at the same time. Should his attention slack so there be one false note, why the whole is false—this is what we call values. No one would say that such work does not give mental training. A college president once was lamenting the fact that his professors magnified their own departments and were unwilling to consider education as a whole. "Therein" said I, "they show a lack of art training for had

they been drilled in values they would know the importance of keeping each thing in its proper place in *relation to others.*" Ever since, the president has shown more respect for art. College influence is good for us and more than others art students need such surroundings during this period of their lives. Some educators, who have not studied art feel that they have done their whole duty when they say to students "Stop your art till you finish your college education and then you can specialize in it." If that be best for the student then take art out of the college at once. It would be fairer than to pretend to have it there kept down as it is. But, it should be there I think as an elective that those who feel drawn to the arts may get an appreciation and understanding of art by taking such a course without being afraid of becoming artists just as no one nowadays would consider himself a mathematician or an author for having completed college courses in mathematics or English. Yet no one would say that a prospective mathematician should not be allowed to have any mathematics in college just because he intends to make it his profession and all professional training should be gotten after college days. Everybody, I believe, should have some knowledge of art though few should become artists, but certainly those who do intend to should not stop their work for the four years of college life.

Those who think deeply upon such subjects say that America will be the next art centre in the world. It is freely talked of in Paris that the strongest students in the art schools are Americans. One of the most famous Parisian art critics told me that there was no doubt in his mind that America would be the centre of art when France loses that honor. "Why," said he, "the American men are our strongest students. Even a prize student who came to us from the

south of France, where he had been taught by one of our own professors, is surpassed by *many* American men." He asked why our men were such hard workers? "There are many reasons," I said, "first it is simply a natural manifestation of the energy and grit of a new country in whose people the blood of many nations is mingled; then too, our men have another stimulus. There is nothing which our women value more in our American men than the very qualities which they gain by hard work." He expressed great surprise and said he was more sure than ever of our success. He may have confidence in the opinion of those who are recognized authorities and rejoice that our country will some day have this honor though none of us may see it. However, the character that American art will have depends upon what we do for it now. We so often hear it said that French art is depraved in thought (often ignorantly exaggerated) though clever and strong, and that English art, as a whole, is pure in thought but tiresome and not strong. What we want is to avoid the faults of both. No man has the power to paint a picture by himself for all the influences which surround him and have surrounded his ancestors contribute to that picture. If we be indifferent to the influences of our young people we are largely responsible for what they will produce.

I have a plan for accomplishing something in this direction and feel unusually fortunate in having an opportunity of talking about it to a distinguished assemblage. As has been said before, I think all public school and academy students should be required to do some drawing and color work and that college students should be allowed to have genuine art work as an elective. Yet every one must know that if students can see what they have done that their appreciation of art is not to be envied. Therefore I should like

to see the walls of the public school and academy filled with good reproductions of master-pieces: and in college I want an annual loan exhibition open from one to two months free to all students. This exhibition must contain only the best work that is done anywhere, and I have been assured by some of the most distinguished Parisian and American artists that such work may be secured with proper influence where we have the means to bear all transportation expenses and insurance against damages. Of course this exhibition might vary from ten to one hundred pictures according to our means but there would be no excuse for having a single piece of bad work. An artist, or some one capable of judging should go to the Salons, art exhibitions and visit private studios and ask for only the very best. As an inducement to these artists to lend their pictures it should be understood that each year the best pictures should be bought for a permanent collection which will belong to the college. At the same time I would like to have in another room an exhibition by amateurs open to all contributors whose work was of sufficient merit to be accepted by a competent jury. My object would be to raise each year the standard of our amateurs. For this reason I would like to offer several prizes in their department. With such exhibitions in colleges where there are from two to eight hundred students who are giving from three to four years of their lives to education I can guarantee that an enthusiastic capable teacher can create among these students an appreciation of art which will naturally increase with their development.

This has never been tried in any school or country, as far as I know, but I have spoken of it privately to many educators whose hearty appreciation has strengthened me in my purpose to see this executed. I think more good would be accomplished by having such an exhibition in a college than in a city.

For if you have often visited our Corcoran in Washington or Metropolitan in New York you know that a majority of the visitors pay a hurried little visit of from one half hour to an hour and a half which time is often spent looking at the worst work in the gallery, should it chance to represent some sentimental subject, else much of the time is spent in looking at the other sight-seers and just before leaving two or three glances are given to works of art as a parting gift, after which they go out into the world feeling capable of commanding or condemning pictures. Not for a moment do I mean to say that we should not have public collections in our cities. On the contrary I should like to see every city own one and if our politicians appreciated art half as much as some other things, it would not be long before each city could boast of a good collection. If we could, during our student days, get the proper knowledge and appreciation of art we would at maturity be capable of deriving real pleasure and benefit from good public collections. The plan which I have given you for securing an appreciation of art among our college students will naturally require much money and I can only hope to see it perfected by donations *for this purpose* from generous individuals who love culture and art in all its strength, truth and beauty and want to give it to our young people that their lives may be happier and more useful.

If you knew the struggles, heartaches and temptations of the host of American art students in Paris as I do, having studied there nearly five years you would leave no stone unturned to satisfy, in our own land, this longing desire of our young people for real art training. The natural progress of the nation demands it and our people could not help it if they would for the power of a nation's development governs individual will. If the history of our nation may be foreseen by

the light which others nations give us we may know that our influence will last longest through our art. It is hard in this rushing progressive age to realize that the time will come when we shall be valued by what we have been, but it seems to be law under which we live. Since artists must play such a prominent role in the history of our country it is most important that they should live surrounded by our best national influences that they may perpetuate the true American spirit. It is however a sad fact that many of our artists are forced out of their country and even from the bosom of their families on account of a lack of support and sympathy in their work. Because of these facts I make this plea that art be recognized as an elective in college so that artists may have not only the intellectual benefit of the literary and scientific courses but also the moral influences of proper college life at the time when character is being moulded.

**SOME SUGGESTIONS AS TO THE KIND OF EDUCATION NEEDED FOR THE NEGRO RACE.**

**PRESIDENT F. G. WOODWORTH OF TOUGALOO  
UNIVERSITY, MISSISSIPPI.**

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1st. Such education as will increase the economic value of the Negro to himself and to the state. This justifies the stress laid upon the different forms of agricultural and industrial education, the development of household science etc.

2nd. Such as will develop a true moral and religious life among the Negroes. Naturally religious they need correct conceptions, and the co-ordination of religion and morality. Here the chief stress should be placed by all the denominational schools. The formation of character in the race is recognized by its ablest leaders as the most important thing. The Bible Training School, or Theological School, whose chief aim is grounding preachers in the fundamentals of the English Bible and of Christian morality is a chief need.

3rd. Such as will conduce to a truer citizenship—a right conception of the duties and of the rights of the citizen. Though having little political power at present and probably not to have any large degree of it for many decades, the Negro will become a more prominent factor in the civic life as he increases in property and develops in character. Under the suffrage restrictions, requiring education and taxpaying, the younger generation will come into the suffrage in a gradual and purely normal way. That this may be done intelligently large attention should be given in all of the larger and higher schools, and in all public schools so far as possible,

to such branches as civics, history, economics. An intelligent, property holding Negro, with a somewhat clear idea of his duties to the state will be a conservative factor in Society.

4th. Such education as will fit the competent for a true leadership. More and more is the demand growing for competent men in the professions and higher walks of life among the Negroes. They are needed as stimuli to their fellows. Having a broader outlook and a greater strength they can uplift and develop their own people as those of another race cannot. The largest progress of the race will come from leaderships of its own—from men who can feel the heartthrob of the race as we of the Anglo-Saxon race cannot. No savior of a race was ever of an alien race. This necessity of leadership justifies the putting within the reach of the Negroes who are fit, the highest possible culture. It justifies the higher and the highest education for him. The schools in the South offering the higher education are few; those who attend them are not many in number; but the work is fully justified by the need of to-day, looking toward the highest interests of both races of to-morrow and the generations to come.

5th. Education along the lines indicated will enable the Negro to develop a full and high type of social life which shall have in it that which will satisfy his social cravings. As matters are to-day the cultured Negro stands alone. Few in his race are his equals. He cannot find social life with the white race. The need of to-day, at least, is a social life among the Negroes that will be on a par with the best social life among the whites. Such a life is already developing. Whether a common social life will ever come between the races no man can tell. God alone knows and he will direct the affairs of men as they should be directed. But this at least seems clear that humanity and Christianity alike demand

that we put within the grasp of the negro those things which will enable him to attain in economic, religious, civic, literary and social life the highest things of which he may be capable.

THE PRACTICAL VALUE OF THE HIGHER EDUCATION OF THE NEGRO.

PRESIDENT HORACE BUMSTEAD, ATLANTA  
UNIVERSITY, GA.

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All education is practical which can be turned to use and made productive of some desired end. In the education of the American Negro, there are certain ends which all good people agree in desiring. The appalling illiteracy of the masses must be reduced. The criminal tendencies of the lower classes must be checked. The productive capacity of the wage-earners must be increased. The domestic life of the race must be improved. Their citizenship must be safe-guarded and ennobled. The development of personal character must be stimulated,—this last the most important of all.

It is idle to suppose that all these desired ends can be secured by any single form of education without the co-operation of other forms. No man can wisely shout "Eureka," and proclaim the race problem solved by any one method of training. The problem is too manifold, too complex, too intricate to admit of solution by a single panacea.

Moreover, the American Negro is in condition to receive, in due proportion, a much greater variety of education than many people have supposed. We have too long made the mistake of regarding the race as one homogeneous mass, instead of recognizing the diversity of its different classes. The four millions set free by the Civil War have grown probably to nine millions, or nearly as many as the entire population of the United States in 1820. So large a population as this, mostly born in freedom

and growing up for thirty-five years in contact with American civilization, could not fail, in that length of time, to differentiate itself into classes of varying character and ability, illustrating many different grades of progress. No careful observer can deny that this differentiation has taken place. The more hopeful classes may still be small relatively to the whole mass of the Negroes, but they are too large absolutely, and they are potentially too important a factor in the solution of the great problem, to be safely ignored.

With full recognition, then, of the varied forms of educational effort needed and with no desire to disparage any of them, let me come to my task of presenting the practical value of the higher education, and I will ask you to measure this value as related, first, to the individual Negro himself, and second to the social group or mass of Negroes of whom the individual forms a part.

For the individual Negro who so far rises above the common mass of his race as to be fitted to receive it, I believe that the higher education has a pre-eminently practical value.

If the term "higher education" needs definition, let me say that I have in mind such education as an average white boy gets when he "goes to college." I mean a curriculum in which the humanities are prominent, and in which intercourse with books and personal contact with highly educated teachers constitute the chief sources of power. Let us, furthermore, understand such a curriculum to be handled not in any dry-as-dust spirit, but with the most modern methods of teaching, and with the most direct and practical application to the needs of modern life as they will be encountered by the students pursuing it.

There is a practical advantage in the mere offering of such

an educational opportunity to the individual Negro of exceptional ability. So long as it is denied, he will ask, "On what ground do you set a limit to my educational progress?" If we answer "Because the masses of your race are not fitted to take a college course," he can reply; "That is a principle of exclusion which you do not apply to your own race, and why should you apply it to mine?" If we say, "Because we doubt your individual ability to take it," he may answer: "That is a matter which only a fair trial can determine, and I ask the privilege of testing my ability as an individual." How can we justly refuse such a plea as this? If the claimant really has exceptional ability, he ought to have the exceptional opportunity. If he does not possess such ability, it is still worth something to set before him the open door of the higher education, for then, if he does not enter it, the responsibility is entirely his own. In education there is no principle more just or wise than this: To every Negro youth, as to every white youth, an educational opportunity commensurate with his ability as an individual.

Let us not forget in this connection to how large an extent it is the province of all colleges to discover talent. For many boys and girls the studies of the grammar and even of the high school are insufficient to reveal their most marked aptitudes and point out the most promising path of usefulness. It is only as they are confronted with a college curriculum that this revelation is made in the case of very many. It is sometimes said that any bright Negroes in the South who want a college education can come to Northern colleges and get it. This may be true as regards the very brightest who can feel the attraction of an educational opportunity a thousand miles away and obtainable there only at high cost. But for a much larger number, only the inexpensive college of the

vicinage, within easy reach of home, can either discover talent, or train when it discovered.

A very practical service which a college education renders to the individual Negro is to teach him to think. The power of rational thought is one which the past history of the race has not tended to cultivate. Neither savagery in Africa nor slavery in America were favorable to it. As a slave the Negro was trained not to think. The thinking Negro was a dangerous Negro. The master and the overseer did his thinking for him, regulating his movements and planning his work, and the more the Negro surrendered his self-direction and became a facile machine in their hands, the better slave he was. This is an unavoidable feature in every system of human slavery.

But the moment freedom begins and the responsibility for one's life and work is transferred from an outside authority to the individual himself, the power of rational and consecutive thinking becomes an absolute necessity. It is the lack of this power which constitutes one of the chief elements of weakness in the Negro of to-day. The studies of the usual college curriculum are especially fitted to develop it. Slavery did much to make the Negro a worker, and since slavery ended we have all been very properly concerned to make him more and more a skilled worker. But we have been far too little concerned to make him a careful thinker.

Incidentally to this, a very practical advantage which comes to the individual Negro through a college education is the discovery of how large a part of the world's work is performed by the world's thinkers. The delusion that work of the hands is the only work worthy of the name cannot remain long in the mind of a college student. In the study of history, and science, and language, and philosophy, and mathematics, he

discovers again and again how the chief workers in those fields have been foremost among the promoters of the world's progress, ever co-operating with and stimulating the work of the hand workers and often exceeding them in the severity of their toil. It is not too early for the Negro to learn that some of the opportunity and responsibility for the brain work of the world belongs to him, and that in proportion as he is able to embrace it and use it well, will his race achieve a symmetrical development of its powers, more nearly approaching that of other races, and so gain more and more the respect of their fellow men.

But the individual Negro needs not only opportunity and training for working with both hand and brain, he also needs incentive for working, and the highest kinds of incentive. If anything, he needs incentive more than he needs opportunity. There are numerous opportunities open to many a Negro which he fails to utilize simply from lack of incentive. He is too easily content with his low estate, and has too little ambition to improve it. There is probably not a Negro in the South who does not have the means, the skill, and the time, which constitute opportunity, for making his condition less wretched than it is, if he wanted to. But the trouble is he doesn't want to, and never will want to until sufficient incentives are set before him. It is a good thing to present the incentives of material comfort and financial prosperity,—to tell the Negro he can have a better house and a more productive farm and an account at the bank, if he will only bestir himself; these are all worthy incentives for effort, but they do not go far enough. It is as true of the Negro as of any other human being that the life is more than meat, and the body than raiment and that a man's life consisteth not in the abundance of the things he posseseth. Does it not behoove us, then, to awaken within the Negro's soul the desire for a better life for

himself and his family in that better home, whenever he shall get it, and to stimulate a craving for higher pleasures than those of the body for the gratification of which he may utilize his abundant harvests and his growing bank account? Many a Negro already has more of this world's goods than he knows how to use wisely either for himself or others. Making a livelihood is important, but realizing a wholesome life is more important. The "plain living and high thinking" of our homespun ancestors in New England and Virginia is a worthy object of aspiration to set before the American Negro of to-day. From the colleges and universities it came to our ancestors, and from colleges and universities it must come to the Negro. And as it comes, his incentive to work, with both hand and brain, for both the material and the spiritual progress of America, will be increased.

But it is time to turn to the second part of our subject.

In a recent address President Tucker of Dartmouth College used these words: "I believe with a growing conviction that the salvation of the Negro race of this country lies with the exceptional man of that race." These words of President Tucker concisely express the truth which explains the practical value of the higher education to the Negro as a social group of which the individual forms a part. In showing how college training is of practical advantage to the individual Negro in enabling him to discover, and train his higher powers, and in furnishing the most potent incentives for their use, we have by no means stated the strongest reason for such education. A much stronger reason is to be found in the relation which the college-bred Negro holds to the masses among whom he dwells and works. The masses may not be able to go to college, but they may send their representative to college, and when he comes home they be wise by proxy. This

does not mean that they are all going to learn Latin and Greek from their representative, or make him a little demi-god of culture for their worship. But it does mean this: that in every community of Negroes it ought to be possible for the common people, occasionally at least, to look into the face of a college-bred man or woman of their own race, and catch something of inspiration from his high attainment. Currents of culture and progress are ever being set in motion among the masses of mankind by this sort of educational induction, even where no direct efforts are put forth to that end.

But the opportunity for the direct and positive activity of the college bred Negro in promoting the elevation of his own people is of the most varied and striking character.

Consider the matter of popular education in the public schools. The South has separate schools for the two races, and custom requires that the teachers of these schools shall be of the same race as the pupils attending them. The thirty thousand Negro public schools, on which the Southern states are spending six and a half million dollars annually, and have spent over a hundred millions since 1870, are greatly weakened, and the vast sum of money spent on them largely wasted, because of the inefficiency of the Negro teachers. To stem this great tide of waste, and to provide teachers of the desired efficiency, there is no influence more potent than that of the Negro colleges in the South. The Graduates of these colleges not only teach in these schools, usually filling the most prominent positions in them as principals or otherwise, but they are also teachers of teachers, a single individual often numbering the teachers whom he has trained for other public schools by the scores and hundreds, and the pupils thus

reached at second hand by the thousands.

These college graduates are also prominent in organizing and maintaining state associations of Negro teachers, and in conducting, under the direction of state superintendents of education, the summer teachers' institutes which are fostered by appropriations from the Peabody fund. In one case a Negro graduate has served for eleven years as a member of the City Board of Education, by appointment of the mayor and aldermen, in a large Southern city.

The religious work of the race presents another most important field of activity for the college-bred Negro. While slavery lasted the Negroes in many localities shared the religious privileges of their masters, and listened to the sermons of educated preachers. With the advent of freedom, and the inevitable separation of the races in so many of the relations of life, the Negroes very naturally organized churches of their own, to the pulpits of which they called men of their own race, in most cases with little or no preparation for their work. Though some advantage was gained in the assumption by the Negroes of the responsible management of their own church organizations, there was an undoubted loss, for the time being, in the character of their religious and moral training, and it is not unreasonable to suppose that to this, among other causes, may be attributed the criminal tendencies of the race in their new life of freedom. While the character of the Negro ministry is gradually improving through the accession of better educated men to their ranks, the supply of such men is far inadequate to the need.

As physicians, too, college-bred Negroes find an important field of usefulness. Aside from the ordinary round of

their medical practice, they are needed to foster the work of hospitals and training schools for nurses among their people. They can also do much in instructing their people in matters of hygiene, in improving the sanitary condition of their homes, and in the proper care of young children; thus helping to reduce the excessive death rate of their race. In much of this work they can accomplish far more than white physicians working among their race.

The opportunity for the college-bred Negro in the legal profession is not so large, nor the call so urgent, as in the occupations already considered. But, in proportion to their numbers, I believe that the few college-bred Negroes who have become lawyers are having as successful and useful careers as the members of the other professions.

Some editors, too, must be supplied by the Negro colleges, and these in co-operation with the lawyers and ministers will be more and more needed, as the race progresses to foster a wholesome public opinion among the Negroes, to elevate the character of their citizenship and harmonize their relations with the white race.

And this leads me to speak of another field of activity which loudly calls for the attention of all college-bred Negroes, whatever their specific occupation may be. I refer to the matter of organized efforts for their own social uplift. In every considerable community the Negro teachers, ministers, doctors, lawyers, editors, and others occupying prominent positions, have it in their power, by united action, to promote efforts for reform in such matters as temperance, purity, the improvement of home life, the training of children, the provision of wholesome amusements, the organizing of reading clubs, debating societies, and lecture courses, and in general so ministering to the

higher life of their people as to help them to stem the tide of animalism and materialism that is ever threatening to sweep them away. Considerable of this sort of work has already been undertaken with fair success, generally under the auspices of the Negro churches, secret societies, and other beneficial orders. But the organizing power of the Negroes is still in a somewhat crude stage, and greatly needs the enlightening and directing influence which the college-bred Negroes can furnish, and are already furnishing to an encouraging extent. And herein appears another very practical advantage of the higher education of the Negro in that it is helping him to do for himself that which many have supposed only the white man could do for him. We have too long failed to recognize the tremendous power for the self-regeneration of the race to be found in the race's highest class, and in the aspiring members of its middle class. The discovery and equipment of this power is one of the very practical services rendered by the colleges for Negroes.

A striking confirmation of the positions taken in this paper is to be found in the results of a careful investigation into the careers of college-bred Negroes under the direction of Dr. W. E. B. Dubois as brought out at the Fifth Annual Conference on Negro Problems recently held at Atlanta University.

Since 1826, 2414 Negroes have been graduated from college; most of them since 1870, and for the last six years to an average number of about 130 a year.

With few exceptions these Negro college graduates have found work as teachers and professional men and also in newspaper work, business, farming and the trades. Returns from some 600 showed an individual holding of real estate of an average assessed value of nearly \$2500.

Returns from more than half of all these graduates showed

that 55 per cent. were teachers; 19 per cent. ministers; 6 per cent. doctors; and 3 per cent. lawyers,—or, 83 per cent. engaged in teaching and the professions.

It was shown that 90 per cent. of those graduated in Southern colleges remain and work in the South, while fully 50 per cent. of those graduated in the North go South and labor where the masses of their people live.

To the question, "Do you vote?" 508 answered, "Yes," and 213, "No." To the question, "Is your vote counted?" 7 said, "No," 61 were in doubt, and 455 answered, "Yes." To the question, "Are you hopeful for the future of the Negro in this country?" 40 were in doubt, 52 said, "No," and 641 answered that they were hopeful.

From such facts as these may we not safely conclude that the Negro college graduate as an individual is a good bread-winner, thrifty property-holder, and conservative citizen, and that as the exceptional man of his race who has enjoyed exceptional opportunity, he is devoting himself, in a very remarkable degree, to the forms of service most adapted to the uplift of the masses in intelligence, morality, and good citizenship? What can be more practical than an education that secures such results?

I close by pleading for a larger faith in the exceptional Negro—a larger faith in his capacity as an individual, and a larger faith in his power as a regenerator of the masses of his race, on whom we should seek more and more to shift the "white man's burden."

## SOUTHERN PERIODICALS.

DR. COLYER MERRIWETHER, WASHINGTON, D. C.

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Literature is man's mirror in print. The periodical is the vitascope of life. This mark of human advance did not appear in our oldest Southern colony, Virginia, till a third of the first century had been reeled off and then as an official gazette. Perhaps this laggardness is attributable to the influence of Sir William Berkeley and others of his stripe, because more than a half a century previous he had said "I thank God we have not free schools nor printing and I hope we shall not have these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them and libels against the government. God keep us from both."

But several years before Virginia heard the rumble of the press, some hundreds of miles farther down the coast in a bold little city by the sea was started the first paper south of the Potomac, the South Carolina Gazette. It breathed spasmodically and then passed away, suffering a fate so monotonously typical of numerous successors in the same spot, that Charleston has the bad reputation of the graveyard for magazines. No man knows the long list of those that have been born and buried there within the sound of the sad waves, but at least three dozen can be numbered in that little aggregation of souls that did not reach that many thousand of population till far in this century.

During the struggle for our rights with England, printing like all other enterprises except the shedding of blood languished and dragged sickly hours for those seven years of an-

guish. The return of the activities of peace and of industry brought new blood into the forces of the font and galley, and in reality only then began the career of magazines. Nor was the South behindhand in entering this fresh field. Here also was Charleston in the front ranks with a little weekly sheet in 1810.

Then arose that cloud that attracted the gaze and thoughts of the bulk of men for more than a half century, and prevented the absorbing contemplation of the silent strength of literature except in a saving remnant that fed the sacred fires. In the hot argumentative blast and fiery recrimination, the tender bud of magazine life could breathe but convulsively, and so many were hurriedly laid away that we could speak of the death of one almost as we do of the passing away of a person—that it joined the silent majority. The energy of the present day bibliographer and the tireless persistence of the antiquarian have never pretended to get a full catalogue of those resting under the sod of failure.

The South has her share of these corpses but proportionally no more than other sections. Against a wide and prolonged belief it may be said that magazines in the South flourished as well as in any part of the country up to 1860, for there was unusual success for none until after that epoch. Considering the odds against her within her own borders, this record is all the more remarkable. A Southern writer now in the height of his fame has summarized these obstacles in the path of the author in the old South. The conditions, he argues, were all against the writer as the South was rural instead of urban, agricultural instead of industrial, slavocratic instead of free, and political instead of intellectual.

But handicaps might hamper, yet could not hinder the assertion of the old spirit of the race for public expression, and the

very environment itself cried for organs to voice the Southern side of the question dividing all men's minds. Under the stimulus, sharp and rapid dashes were made for the coveted honor and the casualties were enormous. Out of the crowd of aspirants two found footing firm enough for them to withstand the strain of heavy expense and small circulation through a series of years. Both, tho sleeping for more than a third of a century, remain as monuments to the energy and perseverance of the founders and managers. Both are inexhaustible storehouses of material for reproducing the past of that section. Neither was surpassed by any of its contemporaries in the quality of its output or the excellency of its management. Both strove with stupendous difficulties but maintained a high standard to the end.

They toiled along different paths but aimed for the same goal, the upbuilding of the South. One, the Southern Literary Messenger, located in Richmond, sought to do this along the literary levels, while DeBow's Review turned to the industrial road. Fortune favored the Messenger in the person of Poe as one of the earliest editors. He gave the pages a turn to fiction, poetry, and criticism. It is to the high credit of the Magazine that it was largely instrumental in developing one of the two literary geniuses that have been produced in America. Faithful to its other purpose the magazine wanted to exhibit to the world the pleasanter features of slavery, to soften the opposition to it and to pave the way for a better feeling. Generously was it welcomed North of the Potomac, and a very substantial percentage of its subscribers were there—an illustration of the inherent charity of this nation, for even as late as 1856 was an editorial pointing out what the editor considered the true realm for Southern talent, and warmly urging Southern authors to enter upon this possession and to com-

mence a genuine Southern Literature by giving to the world a history of African Slavery and then devoting their efforts to assaults on "free society" by showing how it was being undermined by the insidiousness of socialism, anarchism, and a string of other isms.

At the start cold water was thrown on the project of founding this magazine. But no discouragements could daunt Thomas W. White as he had pinned his faith to the weakling. Grimly he pressed on and his six years at the helm gave an impetus that carried the scheme through thirty years, to the throes of the conflict that stilled so much else. But the spirit lurked underneath and a vibrating tradition fanned it into a feeble flame within the past decade, and it flickered for two or three months under the fostering care of a Virginia woman.

Just before the middle of the century when the South like the rest of the land was beginning to pulsate with the industrial fever, an exponent for the new spirit came upon the stage as DeBow's Review to blaze the way for an overwhelming material development of the South. Very appropriately he took from Thomas Carlyle the motto, "Commerce is King," and under this banner he promised "a Monthly Journal of trade, commerce, commercial policy, agriculture, manufactures, internal improvements and general literature." With scrupulous care did he observe this obligation. He was a fiend for figures and month after month he poured forth masses of facts and statistics illustrating all phases of Southern industrial energy. His unconquerable temperament heartily accepted the decision of the sword and his prospectus for his new series, in 1865 in Washington, hopefully pointed to the regeneration of the sections. But death stayed his restless fingers and his great periodical vanished

five years after the making of peace.

So it was with his competitors, none endured the shocks of that awful cataclysm. But as a late poet puts it,

With green grass spread  
Hope was on ahead,

and it was ineradicable in those hearts. Defeat of a cherished cause and destruction of valuable property could not drown the longing for a medium of consecutive utterance. At scattered spots the tender shoot began to peep out amid the ruins and ravages of war. In Atlanta, one of the storm centres of the conflict, a monthly appeared almost before the embers had cooled. The like process was observed in Baltimore, in Richmond, in Louisville, in Nashville, in Charleston, and in Augusta and other points. Most of them sought to utilize the war feeling and two of these, both in Louisville, under the direction of a confederate soldier, Gen. Basil W. Duke, were so prosperous as to be bought out by New York Companies. Perhaps the most ambitious and most favorable of all the attempts of this era was the Southern Magazine, of Baltimore, under an editor acquainted with all the best Southern authors of the day. W. H. Browne, in his effort, was especially aided by a very remarkable man in our literature, Col. Richard Malcolm Johnston, who did not begin to compose till past fifty, the dead line in creative power with almost all. Yet he opened practically a new mine for other toilers to delve fruitfully in for years after. Here also are the early flights of that unfortunate poet Lanier, who sank at the threshhold of his day after a heartrending fight with unpropitious circumstances.

But the elements were unkind for magazines or the outlay available was too meager. All of them in the first peace period are enshrined in the obituary column which steadily and path-

etically lengthened. Still the numerous interments seem only to inspire, not to dishearten that unquenchable yearning. Interest has turned into two other channels and the tide of hope rises higher than ever. In one the dream of DeBow is realized after a half century has passed. The South has started upon a bounding economic career, and there are agencies on a solid pecuniary basis to chronicle her advance. One of them seems the very idol of DeBow's heart, as its purpose is framed like his. The Baltimore Manufacturer's Record in few words sets forth the same view as DeBow, except the omission of literature, when it announces "A Weekly Southern Industrial, Railroad and Financial Newspaper." Farming, the chief vocation in the South till now, has also naturally had its attendants of the type room. Some of them have attained a fair degree of prosperity. One of them through changes in title and location has lived on from 1841, and now continues as the Southern Cultivator and Dixie Farmer in Atlanta.

But the other direction in which intellectual strength is active furnishes as cheering a prospect. Within a little more than the past ten years has been a striking revival in historical study. Old Associations have been revivified and a small crop of historical periodicals has sprung up till nearly all of the Southern states are supplied with historical organs. Maryland, Virginia, North and South Carolina, Alabama, Mississippi, Louisiana, Texas, Tennessee, Kentucky, West Virginia, and Missouri have at least one each and some two or three. It is most gratifying that in the main they are actuated by the best sense of historical pursuit and try to give the truth without passion or prejudice. What is still more astonishing only a very few dwell on the civil war. Knowing that part of the field is in no danger of neglect they devote

their labors to the cultivation of the earlier and more remote portions, the era of the colonial and early settlements. To genealogy also is attributable a fair quota of this renewed attention to the past.

It would be unjust not to acknowledge the good service to the muse of history rendered by the daily press in the South. Without discriminating against others, especially is this need of praise proper to the Baltimore Sun, the Richmond Dispatch, Charlotte Observer, Charleston News and Courier, Louisville Courier Journal, Nashville American, and New Orleans Times Democrat. From time to time they have contributions in keeping with the modern methods of historical writing that are not mere popular rehashes but are thoughtful additions to the sum of historical knowledge. Nor are they confined to topics of transient fancy but they go back to subjects of narrower and more select tastes. It is a compliment to their constituency that such solid food is relished.

Among the Periodicals the Virginia Magazine of History and Biography, appearing quarterly, stands without a peer in the South and without a superior in America, whether we look at the quality of its output or the energy of its administration. In the financial success it wins, one is tempted to say it stands alone, the first in this country, when we bear in mind what it accomplishes under its limitations and conditions, being without Government aid and without private endowment but looking only to popular backing for its maintenance. In its pages it goes to the foundations themselves of the historical structure, and deals only with the primal sources of history in the shape of official documents, letters, diaries and records public and private, but rejecting essays and all writings of secondary importance, no matter how valuable it might be

to the general reader. It has pointed the way for the others and all strive to enter in. The one at William and Mary College, that at Johns Hopkins University, the two in North Carolina, that in South Carolina, that in Texas and that in Tennessee and others of more local nature, all have this ideal.

In respect to circulation, which has always been the vulnerable spot with Southern periodicals, one stands preeminent among all those of the South, both living and dead. The Confederate Veteran, following the direction indicated by the name, claims to distribute twenty thousand copies every month, an insignificant figure for magazines elsewhere but a number at least four times greater than any other Southern monthly ever attained. At no year in our history have all the other Southern monthlies and quarterlies combined reached a circulation half that of the Veteran.

So far as a popular literary magazine is concerned, the South to-day, after vital changes, occupies identically the position that she did two-thirds of a century ago when Thomas W. White sent out his prospectus for the Southern Literary Messenger. During that long stretch life has been greatly modified, even in some respects galvanized and transformed, especially on the industrial side. Iron and coal rank with cotton. The mills are shifting from New England and Pennsylvania to the Piedmont slopes. Population is larger, wealth is greater, education more diffused, and the sectional issue is entombed forever. A host of new Southern writers has arisen.

With all these favorable conditions so different from those White and DeBow unflinchingly faced, with the same balmy climate, with the same delightful diversification of nature, with an early life of alluring tradition, with the national tragedy mellowed into a sacred thrilling memory, with a

people of sentiment and a future of financial promise, for the adventurous, vigorous soul, now would be the chance to use the romance and literary possibilities of the section to float on to the more responsive current of general appreciativeness.

THE MILLER SCHOOL OF ALBEMARLE VIR-  
GINIA. ITS HISTORY, WORK AND  
RESULTS.

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CHARLES E. VAWTER, A. M., LL. D.

MR. PRESIDENT, LADIES AND GENTLEMEN:—

I count myself most happy, after the great flood of eloquence that we have had here to-day in behalf of Negro Education, to have the opportunity of calling your attention to the needs of the White Race in the South, and to the rich results that can be secured by work in this field. I rejoice in the favorable reports that have been made of your great work in uplifting the Negro. You have before you in that field a most difficult and intricate problem. I must, however, in the beginning assure you that for four long years, first under Jackson and then under Lee, I did my best to relieve you of this great problem and I have never apologized for my earnest efforts in your behalf. But we failed. You won and thereby fell heir to this difficult task. My heart and deepest sympathies are with you in this great work. You are learning most useful lessons. You are doing a great good and notwithstanding the great forebodings of some who look only upon the dark side, you will ultimately win, through the power of Him who "maketh even the wrath of man to praise Him."

I have been requested by your honorable President, Dr. Curry and by Dr. Frissell, President of the Hampton School, to tell this conference something of the Miller School, its history, its work, and its results.

This is my apology for placing before you to-day something of the history of my own work during the past twenty-two years.

But no statement of the School and its work could be complete that did not say something of its great founder, Samuel Miller, who was born in a log cabin in poverty and shame on the top of one of the eastern spurs of the Blue Ridge in Albemarle County, Virginia, on the 30th. day of June, 1791.

The place of his birth is in sight of the School, but the log cabin has long since disappeared, only a hearth-stone remains to tell of the rough home of him who has provided homes and comforts for thousands, and whose work of beneficence and love will go on multiplying through ages. This world presents no grander scene than the vision from the hill where the old log cabin stood, of the long unbroken line of poor needy children seeking the light and deserving to be lifted as they come year after year to this home of munificence, opportunity and hope, and of the equally long unbroken column of young men and women moving out year after year, sound in mind and body, pure in thought and with noble endeavor and full of hope, going forth equipped for life's work to become mighty factors in the world's uplifting.

Mr. Miller got all the education that he could within the narrow limits of his early opportunities and in early life became a school teacher. But in 1824 he moved to Lynchburg, Virginia, to aid his elder brother, John, who had gone into business there.

In 1841 his brother died and left all that he had, amounting to about \$100,000 to Samuel. Upon this good foundation he built his fortune.

By the way, Mr. President, the lack of an older brother to make the first \$100,000 has been in the way of most of us be-

coming rich and doing great things as did Mr. Miller.

Mr. Miller made his will in 1859, in which he remembered his slaves and provided well for them, left handsome sums to each of his relatives, gave the University of Virginia \$100, 000, added to his previous endowment of the Lynchburg Female Orphan Asylum and gave the residue of his estate to the establishment of a school in his native county for the benefit of "poor orphan children and other white children whose parents are unable to educate them the same being residents of the County of Albemarle."

During the war when General Hunter invaded Virginia, some bummers following in the wake of his army, stole nearly all of Mr. Miller's bonds that amounted into the millions. As General Early and his followers, one of whom I had the honor to be, were hastily eliminating the invaders from Virginia, most of the bonds were scattered along the road side. These were afterwards by advertisement and otherwise recovered.

One large batch was found after the war near the White Sulphur Springs in an old barn by a little girl who was hunting eggs. Her father recognizing them as Virginia bonds registered in the name of Samuel Miller, returned them. Some Indiana bonds, being considered more valuable, were carried off by an enterprizing New Yorker, who taking a Virginian with him to do the swearing, established before the U. S. Court of Indiana that the bonds had been captured in honorable warfare from one who was notoriously a rebel, as we were called up there in those days. So the Court awarded to the U. S. Government one half and to the finder and his assistant the other half. But fortunately the New Yorker and the Virginian got into a quarrel as to how their half should be divided. Before this trouble between these men was adjusted, the war closed and Mr. Miller

appeared on the scene, claimed his property, and proved his loyalty by showing that he had never paid taxes to the Confederate Government except under protest, a fact, by the way, that would doubtless prove true in reference to any taxes that he had ever paid. As a result, the Court gave him back the undivided half, and the U. S. Government gave him back the other half. Thus through many vicissitudes in the Providence of God the fund was preserved.

Mr. Miller died in 1869 when Virginia which had been the proud mother of States and Statesmen, had ceased to be a State and was known as "Military District No. 1," while our Governor, our legislature, our laws and our most ancient and honored Constitution were all centered in one man, General Canby, and his voice was law whether Constitutional, Judicial, Legislative or Executive. But we were fortunate in having General Canby, for he was a good man and sought to do the best possible for our people. Mr. Miller's will was offered for probate in a Court of the General's making in Lynchburg, Virginia, where the entire estate came near being lost to the School through some evil influence; for wills disposing of more than a million of dollars were not common in those days, and in their trial in those disturbed times mighty influences were likely to follow.

Anyway, an edict of General Canby dismissed the Lynchburg Judge between a Wednesday and a Monday and ordered the will to be taken to Richmond to a court for probate, where all went on well until certain claimants sought to upset the will by legal methods.

This effort resulted in a compromise that took several hundred thousand dollars from the School.

Suffice it to say that the inventory of Mr. Miller's estate showed him to be worth at his death \$1,250,000 whereas to-day, after paying the litigation and the compromise, and the various legacies of the will, and putting up all those magnificent buildings, buying land, equipping laboratories and running the School for twenty-two years, the principal of the fund now in the Second Auditor's office, Richmond, Virginia, amounts to \$1,441,738.40, yielding an annual income of \$71,734.39.

To the work of organizing and equipping this great charity I was called twenty-two years ago.

We found no chart or compass to guide us in this new field of labor.

Industrial Training existed then only in theory.

Some had crude notions as to what it ought to be, but there was no model and no definite ideas as to what it meant.

The Massachusetts Institute of Technology, in shops half hidden under ground as if half afraid of its own venture, but inspired by models from the great Centennial fair presented the Institution by the Government of Russia, was just beginning a doubtful experiment at Manual Training. But the authorities were so fearful least a sordid desire for moneymaking might be inspired in their pupils, that they prohibited absolutely the completion of anything lest it might appear to be of value. After a year or two of trial the result appeared to us as unsatisfactory, lacking completeness, neatness and order.

On the other hand the Worcester County Free Institute at Worcester, Mass., (now the Worcester Polytechnic Institute) was inaugurating its work in manual training exactly on the other extreme, where that wonderful work-cr and manager, Mr. M. P. Higgins, Superintendent of

the Washburne, Machine Shops, was making a great success, notwithstanding the false foundation upon which he was building. For his foundation was upon the idea that while having the pupils trained, their work should be of real money value. At that time a few other schools were beginning to feel their way in the dark. But to say the least, it was a most doubtful experiment even in the North, while here in the South the prospects for success seemed almost hopeless

Therefore it became necessary in building the Miller School with Industrial Training as its chief corner stone, to cut our way through a pathless wilderness with opposition everywhere and sympathy nowhere. To dignify labor in the South was no easy task. The Negro looked upon all Manual Labor as slave work from which he had been liberated, while the white man regarded Manual Labor as the peculiar occupation of the Negro and therefore beneath him.

To educate away from this false idea on the part of the whites and make all kind of labor honorable was the difficult task before us.

For it became necessary to teach our own race that a man is more honorable who earns a living for himself and those dependent upon him by honest labor, than he who by the tricks of trade accumulates to himself what others have made, and that he who makes a single horse shoe nail adds more to the material wealth of the country than he who by doubtful means transfers a railroad from one man's pocket to another man's pocket.

Therefore in order to dignify labor the most beautiful building upon the Miller School grounds, which are the most magnificent to be found in the South, was a work shop and

was called a "Work Shop" and the very best equipments that could be had were put in it, even at the expense of having it called by our neighbors "Vawter's Folly," and the best teachers that New England could supply, educated men, gentlemen, were employed. This great object lesson was quickly learned by our Southern boys. The Shop, the equipment, the educated gentlemen and teachers with overalls on, doing the work themselves and teaching the boys to do it, created inspiration and enthusiasm. The barrier of the ages was crossed, the victory was won, labor was made honorable and now it is considered a great honor to be assigned to a class in the shops which have already sent out hundreds of young men to honorable and profitable and happy lives.

During the last twenty-two years we have turned out men who have become finely educated, who have gone to the University of Virginia and elsewhere and have made themselves leaders and men of influence and power.

But our best and most hopeful results have come from our work upon the dull boy, the boy whom the Schools and Colleges would stamp as a fool because he could not on mathematics or languages attain to a certain fixed standard and who would be sent out by them into the world as a failure and forever to feel that he was an inferior kind of a fellow.

Such boys are put to doing what they can do. For there is no boy however hopeless he may be when measured by the old standard, but has hidden away somewhere, a talent that can be developed into usefulness and power.

Though he may fail year after year on arithmetic, there is something that he can do and in that field he can graduate and become a leader and a power and a success in the world.

Again he may be lawless and bad and restive under the restraints of law, and it even may become necessary to eliminate

him for the sake of others. But he should never be given up. One day you will touch some secret spring and bring to life a latent power and out of the rubbish there will come a man. "It is not the will of your father which is in Heaven that one of these little ones should perish." So long as you continue day after day to pray "Thy will be done," so long continue to work with hope for the dullest and most wayward.

It would tax your patience too much at this late hour to give you practical illustrations of what I say.

May I name a few cases that just now occur to me. One boy who looked like a fool and so far as his work in books was concerned, showed himself a fool, was tried in various ways. He shoveled coal under a boiler, he was then tried at caring for and watching the boiler and he developed the talent of carefulness; he was then put to watch and care for an engine, then a dynamo, then to caring for lights and the electric wires, and he as it were, lay alongside of these dynamos, wires, motors, and lights until he became charged as by induction with electricity, when after years of slow but steady work, he was pronounced by an intelligent visitor from Chicago after talking with him for some time, as the best informed practical electrician that he had ever met.

Again a bad boy with bad influence, though occasionally showing bright spots, had to be expelled. But we closely followed his course. He went to Montana, became connected with a newspaper, soon was its editor, and soon its owner. His mother and sister he cares for and soon takes to a home of plenty in the far West. One day unexpectedly this bad boy appears in my office a handsome man, well cared for, to give me the most cordial greeting that I ever received and to assure me that the kind words spoken to him on leaving, not the harsh ones spoken when under discipline, never had left him.

but had in all hours remained with him and guided his life and brought him to success and honor, and that he had come all the way back to thank me for those kind words. But I have no time for some of the most interesting cases, only let me say most emphatically after an experience that few have had, never despair of your pupils however bad or dull they may be. Now in conclusion measuring the result of our experience at the Miller School in the work of Industrial Training, let me say that we have kept in touch with our boys who have gone out from the School. We have turned out about 600 boys, of these 54 are dead and of 44 we have no record, but of the others numbering above 500 we have records showing their salaries to range from \$10,000 down to the pay of a private soldier in the U. S. Army in the Phillipines, that the average salary is \$594, that the average salary of our 73 graduates is over \$1000, and that these 500 boys are receiving annually \$300,000 or \$225,000 more than in all probability they would have received had they never had the benefits of the Miller School, while there is no arithmetic that can estimate their worth as social, political and moral forces in the world.

Among them are 5 Electrical and Mechanical Engineers, 5 College Professors, 19 Instructors mainly in Manual Training in the South, 50 Mechanics, 27 Workers in wood, 34 Railroad men, from Superintendent of a road in South America to a brakeman. Then follow foremen of shops, draughtsmen, chemists, pharmacists, inventors, engineers, plumbers, printers, farmers, florists, horticulturists, nurserymen, overseers, clerks, stenographers, soldiers, and sailors.

Time will not permit me, though just now so strongly urged, to tell of our girls who have gone from us pure in life, noble in purpose, to do faithfully the work that God has given them to do.

Suffice it to say that of the 150 girls who have left us, one-third of them are married and with the training they have received while with us in cooking, sewing, and in art and letters, they are building beautiful homes and are making 50 men as happy as men can be made on this earth; while 50 more have returned to their old homes to teach the younger children, and with their acquired skill to help make the old homes more beautiful and attractive while they lighten the loads of the toilers and brighten the days of the weary ones. Another third are teaching or sewing or working in various fields of usefulness, making honorable and useful citizens.

Our children are scattered all over this Union, in South America, and the Phillipines. In all the fields of the useful arts they are found. They are good citizens, honestly earning a living and are making the world richer by their work. Above all, this practical example in Industrial Training is opening up new avenues to our Southern youths and giving new hope to our Southland. Our work, rich in its results, in the making of men, intelligent, honorable and industrious, gives hope.

Industrial Training is needed to-day in the educational field of the South more than anything else. For no field anywhere offers finer results and a better revenue. When our young people of strong physique and noble purpose are inspired and trained along the line of industry, wealth producers, home builders, then failures, disappointments and their fearful consequences will cease.

These homes builded by honest toil and maintained by thrift will be the happiest spots on earth. When this shall come to our land, (and God grant that it may come quickly) bar-rooms will close for want of patrons and our insane asylums now overcrowded, will cease to be, for want of the vic-

tims of disappointment, sorrow, hopelessness and drink.

God grant that the inspiration of this day may be for the uplifting of both races in our Southland along the line of what is most needed, SYSTEMATIC INTELLIGENT INDUSTRIAL TRAINING.

ON THE INDUSTRIAL UPBUILDING OF SOUTHERN  
CITIES AND COMMUNITIES.

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MRS. GEORGE BARNUM, SAVANNAH, GFORGLA.

By all odds the most amazing thing that now exists in the South, to any child of her soil with any knowledge of her history or needs, is the present Public School system for the education of the negroes. Nor only of our black population, but I will first consider that education as it effects that race and the people of the South who are still more concerned in and injured by it. Originally a political necessity such as only a civil war could possibly have forced upon the South after more than a hundred years' knowledge of the race, it remains a political imbecility, the prolific source of pauperism, vice, criminality in every Southern community; for this reason: No education can properly deserve the name that does not fit the persons to whom it is being given for the lives they are to lead and enable them to become important factors in the general well being of the communities of which they form a part. Let us see how far the education the negro now receives bears this test, as simple as it is sensible—so simple, so sensible that it is really wonderful that such a system could have survived the re-admission of the Southern states into the Union upon their proper footing, for so much as one year, much more for nearly thirty-five. That any considerable body of Southern legislators and Southern educators should have been found, to institute and maintain a system by which several millions of ignorant ex-slaves representing a large part of the laboring population in thirteen states were set to learn everything ex-

cept skilled labor, at an enormous cost to the ruined Southern tax-payer, only proves how entirely Northern influence dictated such a policy inaugurated by Northern bayonets and sustained by a noble, if mistaken Northern sentiment.

There has been time enough since the surrender at Appomattox to judge the system by its results. And what are its results? Why every household, business and industry in the whole South, it is not too much to say, has languished ever since and ever more languishes and will ever more and more languish as long as it continues, for the lack of skilled labour! So much for its effect upon the South. The old generation of mechanics, cooks, laundresses, housemaids, butlers, coachmen has vanished forever and it is becoming a serious question indeed whether we shall ever look upon their like again. Carefully trained by many successive generations of intelligent and conscientious masters and mistresses (may they rest in peace, for they earned it and have never got any credit for their labors) the negroes of '65 gave proof to the last that they had been trained by patient, industrious, Christian folk who had metamorphosed African cannibals into useful men and women. But they were succeeded by a generation which in all sorts of schools, public and private, were set to learn "Shakespeare and the musical glasses"—not only "the three R's" which nobody begrudged them, for everybody felt that they ought to have a good, plain, English education, but the sciences, the languages, music, decalcomanie, free-hand drawing, integral calculus, Greek, the harp, lace-work, wax-work and God knows what beside that they could never need or want by any possibility, coming as they did by myriads from hovels and alleys and waste fields and returning to them at the end of seven or eight years spent in acquiring these expensive follies at the cost to them-

selves of about one-fourth only (as tax-payers) of the vast sums expended in gaining them and of more moral, mental and spiritual ruin than can ever be computed, for it is incalculable. The Governor of Virginia reports a large increase of crime among the educated negroes of his State. The Governor of Georgia has had so many graduates of a certain College that prides itself in its University course for colored youths that it has become a joke in the institution, it is said. The Governor of every other Southern State could conscientiously say as much for the race within his jurisdiction. And the reason for this wretched state of affairs is not hard to find, nor is it one that is half as discreditable to the negro, as to our own people. He has taken what was given him. We had no right to give him a senseless education that does not enable him to get his bread honestly and add his quota to the prosperity and civilization of the community, and then blame him for the idleness, shiftlessness, poverty, theft, immorality, that make of them a menace to our future, and a blot upon our civilization—that in attempting to stand the pyramid upon its apex, has overthrown and injured it instead. How would the white race have fared, if instead of having been carefully prepared for American citizenship, it had (with all its tremendous advantages) been steeped in Vedas, Arabic, Sanscrit, Hindostanee and then set to fulfill the ordinary duties of the American butcher, baker, soldier, doctor, lawyer, sailor, merchant? As it is, it suffers also from the lack of anything like a practical education suitable for the masses of the people, though not to anything like the same extent. Is it a fact unworthy of the serious consideration of our legislature that the greater number of the girls and boys educated in our public schools will, of necessity, be engaged in cooking, sew-

ing, cleaning, dress-making, tailoring, carpentering, brick-laying, shoe-making, and kindred industrial pursuits all their lives long, and that what they need is to learn the very best way of doing these things? In Europe, not only in the schools, but in the highest classes of society, among the Royal families even, the enormous value of textile milling, farming, mining, industrial, and agricultural schools has long been fully recognized and established or aided by state subsidies. It is only in our busy workshop of a Republic, that the children of rich and poor alike are so imperfectly fitted for the lives they must lead, the duties they must do, the burdens they must bear.

It appeals to one's sense of the ludicrous to visit a school in which this sort of thing is going on. Teacher introduces visitor to school. Visitor to pupil of seventeen (in a ragged dress, with infrequent buttons, and stockings that sadly needed darning, not to mention an apron, that cried aloud to be patched.) "Can you cook a crab?"

"No, I don't know how to cook one but (with swelling pride) I know the *habitat* of the crab though."

So important in a country full of fish, oysters, etc for a negro girl. Visitor "Have you a large private fortune, may I ask? Because with the education you are getting you will certainly need it, Lizzie!"

"No ma'am, I aint got nothin."

Visitor. (Ashamed of firing at such a target.) How are you going to get your living when you leave school, Lizzie?"

"Dunno Ma'am."

Visitor. Dont you think You had better learn how to cook and sew? you will soon be a woman and every woman ought to know that, at least."

Lizzie. "I don' want to cook, Mamma is goin to have me taught to paint in oil and to do beadwork when I leave school."

Visitor. "What does your mother do for her support?"  
Lizzie. "She washes."

Another school that I visited amused me even more.

The teacher was a very proper well educated white woman who was working on the Siege of Troy when I entered.

"Now, Lucinda," she began very cheerfully. "tell us what you know about this."

Lucinda arose in her place (a very black girl of the most pronounced corn-field variety) and began to stumble over the lessons in her broadest Congo as follows. "Well Siam he come along wid Helum, and dey walk along till dey meet up wid Aga-Aga-Agasunum—and"—

"You should say *Priam* and *Helen*" corrected the teacher hastily and added "you can sit down" whereupon Lucinda sat down much relieved to get rid even for a time of the ancients and it would certainly have made Timon of Athens, genial to have looked around at that class of girls in cheap slatternly attire, their hair arranged in Topsy-fashion, the plaits on end and tied up with shoestrings, their faces destitute of one ray of intelligence and then at the blackboard in front of them, with its "Synthesis of Studies" including all the ologies and half the isms of a New England "Seminary of Learning." It was in fact a Seminary and so called by all the pupils except those that called it a "Cemetery" which it might as well have been so far as any practical service to the living was concerned.

In a class of 70 *paupers* ranging from 13 to 17, not one girl

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isolation it is in the power of our people to put an end to a state of affairs that has already existed thirty-five years too long. It was begun in good faith and colossal ignorance—its continuance would be a crime against the State, for its results are a menace (among the negroes at least) to our civilization.

## EDUCATION DURING AND AFTER SCHOOL DAYS.

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DR. JULIUS D. DREHER, SALEM, VA.

The term education is generally used as in the name of this Conference, to include the knowledge and discipline gained during school days. If we pause, however, to consider how short is the school-period of our people compared with their after life, during which education of some sort and by various agencies, good, bad, and indifferent, is going on, we shall recognize the fact that for the vast majority only a small beginning is made in the schools. Hence it is of the highest importance that this beginning should be well made. Of the more than 15,000,000 children in our common schools in 1898 only one in 24 entered a high school and only one in 104 went to college; and of our entire population in that year only one in 116 was in a secondary school and one in about 800 in college (not including those in professional schools). Such comparisons serve to emphasize the eminent importance of the common schools in the education of the American people. Let us inquire what these schools are doing to educate the youth of our country.

If our first inquiry be to ascertain the average length of the term in our public schools we shall find that the average in the South Atlantic States (including Delaware, Maryland, and the District of Columbia) in 1897-98 was only 112.7 days and in the South Central group only 98.6 days. For the Southern States proper the school year scarcely averaged five months. The average number of days' schooling given, compared with the school population, was in the first group of states 44.2 and

in the second group 41.3; that is, only a little more than two months for every child of school age. The average years of schooling (of 200 days each) given in the public schools of the United States is 4.46 which is about the time required for the primary course in a city public school. In the North Atlantic States it is 5.71; in the South Atlantic States, 2.87; in the South Central States, 2.68; and in the North Central and the Western States, 5.25 : from which it appears that the average years of schooling in the South is only about half the average in the North and the West.

If we next inquire into the matter of school revenues, we shall find that the two groups of Southern States taken together average as much for each tax-payer in state taxes for schools as the North Atlantic States and double the amount in the North Central group; but the two groups of Northern States raise for schools by local taxation four times as much as is raised by the Southern States. We need then to increase the local revenues in the South so that the school term may be lengthened. In order to accomplish that result, people must be convinced that it is necessary to the welfare of society to give good school advantages to both races, and that no investment pays a larger dividend than that in brains. As a matter of fact Dr. Wm. T. Harris has shown that when the average pay for a day's labor was 40 cents in the United States it was 80 cents in Massachusetts. With a term averaging about half what it should be, satisfactory results in our common schools cannot be obtained. For short terms mean low salaries and the two together mean that many persons teach as a mere make-shift and few for the love of it as a noble profession. Already in many of our towns and cities good schools are maintained for from eight to ten months in the year largely by local taxation. To create a public sentiment that will

not be satisfied with schools of less than seven or eight months throughout the country and that will aim at nine or ten months everywhere, is the duty of the press and the pulpit, and of legislators and other leaders of public opinion in the South. If the negroes, inspired by the Tuskegee Conference, can lengthen the school term, as they have done in many communities, the white people should be ready to make further sacrifices for the public good by levying local taxes to lengthen the term for the schools of both races. That must certainly be done if the common schools of the South are to be made effective. With longer school terms and higher salaries a larger body of good teachers will devote their lives to the public service, and thus the efficiency of the schools will be still further increased.

Even with long school terms and well qualified teachers the public school can do little more than lead their pupils into the "vestibule chambers of education," for these schools can scarcely carry their pupils far enough to prepare them well for the broader education which comes mainly through the medium of the printed page and contact with the problems of real life. To give such sound elementary training in the schools as will enable the pupils to read and understand books and papers is to furnish them with the key to the knowledge of all the ages, and open to them doors of opportunity to become educated men and women. Hence the chief aim in our schools ought to be to give this preparation and impart an impulse to continue the work of self education when school days are over. The little knowledge of arithmetic, geography, and history acquired in our common schools is of small worth unless the pupil also acquires a taste for reading and a desire for a better education. It is all very well to tell boys and girls that they are the heirs of all the ages; but it is a far better thing to put them in the way of appreciating, claiming, and enjoying that

splendid inheritance. They should realize when yet young that they are to live in a great world of boundless activity that a glorious and fruitful past has placed its riches at their disposal, and that while they may now begin and may continue throughout life to appropriate these riches, they can never exhaust them. But how shall our young people come into their inheritance when there are so few libraries in the South?

According to the report of the Commissioner of Education, there were in the United States in 1898, as many as 7,184 libraries of more than 300 volumes each. The total number of volumes was 34,596,258. Of the 7,184 libraries the thirteen Southern States have 806 and of the 34,599,258 volumes, 2,670,541; that is, the Southern States, which have more than one-fourth of the population of the United States, have about one-ninth of the libraries and only about one-thirteenth of the total number of books. Massachusetts has 630 libraries and New York, 854. More than half of all the books are in the libraries of the North Atlantic States (including New England, New York, New Jersey, and Pennsylvania). Massachusetts has 5,526,458 volumes and New York, 5,411,471, each of these states having more than double the number of books in the libraries of the thirteen states. Pennsylvania alone and Ohio and Michigan together have more books than these thirteen states. The Boston Public Library and the library of Harvard University have each more volumes than are contained in all the libraries of any one of the Southern States. Connecticut, which is only one-eighth the area of Virginia, has 1,134,569 volumes, while Virginia, which leads the Southern States in the number of books, has only 358,715. Georgia would make forty-seven states the size of Rhode Island, but this little state has 589,112 volumes in its libraries while Georgia has only 283,885,

or not half as many as Rhode Island. Only three states in the South (Virginia, Tennessee, and Kentucky) have each more books than the mountain State of Colorado.

Massachusetts leads the states of the union in providing public libraries for the use of its people. Of the 353 municipalities in that State only four lack public libraries from which every man, woman, and child is entitled, without cost, to take books to their homes. The number of books in these free public libraries is about 3,750,000 and the annual circulation about 7,866,000 volumes, or a little more than three volumes to each inhabitant. Very few people in that Commonwealth live too far from a free library to make regular use of its books; and public libraries are so common and are so generally used in connection with school work that there is little need to provide libraries of any considerable size for the common schools.

New York is the foremost State in making use of traveling libraries. In 1898 as many as 259 issues of these libraries were sent to 117 places, and, besides, 281 extension libraries were also sent out. This work is under the direction of the Regents of the University of the State of New York, a corporate body which exercises some control over the educational matters of the State. Besides the traveling and extension libraries, there are 143 library and institute corporations under the care of the University, distributed among 49 counties and having in all 475,059 volumes, not including the State library and the libraries of 695 teaching institutions. Under the New York system not only may any school or circle of readers have the use of a traveling library, but any citizen may have even a single book sent to him in the remotest corner of the State.

In all of the Northern and the Western States there are free

public libraries in the cities and in most of the towns of any considerable size. The laws of these states encourage the building of libraries by allowing the levying of local taxes for this purpose and in some cases by direct appropriations from the state treasury. Fourteen states have free library commissions to aid in establishing libraries. In spite of all the progress made in providing libraries, it is nevertheless true to-day that pupils in rural schools and in villages of less than 2,500 inhabitants have only in a few states respectable library facilities. Nearly all villages in New England and New York have such libraries and library commissions and associations are steadily improving them. In those states and in New Jersey, Michigan, Wisconsin, Minnesota, Montana, and California, which provide the money wholly or in part for rural school libraries, nearly every school has a library and these libraries are growing in size and quality. There are many such rural school libraries also in other states. And yet in half of the states of the union, pupils do not have access to suitable books.

The increasing interest in libraries in our country is shown by the fact that there are now some fifteen schools (including four summer schools) for the special purpose of training librarians. There are also journals devoted to the interests of libraries, the oldest of these, *The Library Journal*, being now in its twenty-fifth year. There is also a Library Bureau which furnishes various devices and aids to facilitate the use of large collections of books. The American Library Association, which was organized in 1876, has about 900 members, and not only at its meetings, but also at various educational conventions, much time is devoted to the discussion of matters pertaining to libraries.

In the South we have, as has been said, comparatively few

libraries of any kind and we have only begun to build free libraries. Of 637 libraries of more than 3,000 volumes entirely free to the public in 1896, there were only thirteen in the South, an average of one to each state. Since that time, however, some progress has been made, and it is worthy of mention that last year Mr. Andrew Carnegie gave more than \$200,000 to aid in building free public libraries in the South, an example which it is to be hoped will be followed more and more by public spirited men of means in this part of our country as it becomes more prosperous. Only two Southern States, Mississippi and Texas, have passed library laws of a liberal character. Others have made provision for libraries in high schools, and in this respect considerable progress has been made in the South. The fact that so little legislation has been devoted to this question shows that our people do not appreciate the value of libraries. And the confession may as well be made that the Southern people read less than those of any other part of our country. They buy fewer books and take fewer periodicals and newspapers than the people of the North and the West, partly from lack of interest and partly from lack of money. If the professors of English in our colleges will ask the students entering in the fall to write out lists of the books they have read, it will appear that the majority of our young people read very few books. But interest in reading is increasing as a result of popular education, and the people of the South are fortunately becoming more able to buy books; and in both of these respects, we may confidently expect continued improvement.

It is a matter of regret that our Southern papers pay so little attention to educational matters and especially to libraries, far less than is given by papers in the North and the West. Even here to-day in this Conference we may mention that while five or six Northern papers are represented and others have

Lizzie. "I don' want to cook, Mamma is goin to have me taught to paint in oil and to do beadwork when I leave school."

Visitor. "What does your mother do for her support?"

Lizzie. "She washes."

Another school that I visited amused me even more.

The teacher was a very proper well educated white woman who was working on the Siege of Troy when I entered.

"Now, Lucinda," she began very cheerfully, "tell us what you know about this."

Lucinda arose in her place (a very black girl of the most pronounced corn-field variety) and began to stumble over the lessons in her broadest Congo as follows. "Well Siam he come along wid Helum, and dey walk along till dey meet up wid Aga-Aga-Agasunum—and"—

"You should say *Priam* and *Helen* corrected the teacher hastily and added "you can sit down" whereupon Lucinda sat down much relieved to get rid even for a time of the ancients and it would certainly have made Timon of Athens, genial to have looked around at that class of girls in cheap slatternly attire, their hair arranged in Topsy-fashion, the plaits on end and tied up with shoestrings, their faces destitute of one ray of intelligence and then at the blackboard in front of them, with its "Synthesis of Studies" including all the ologies and half the isms of a New England "Seminary of Learning," It was in fact a Seminary and so called by all the pupils except those that called it a "Cemetery" which it might as well have been so far as any practical service to the living was concerned.

In a class of 70 *paupers* ranging from 13 to 17, not one girl

of them all could make a loaf of bread or a single garment that a woman wears.

This was of course not as "superior" an institution as those schools that go in distinctly for art and ethics and metaphysics. A friend of mine attended the exercises of such a one recently, and strange to say was not edified by the sight of a whole class of colored girls who were being put through their paces as follows:

Teacher: "Miss Crampton, what—can you tell me is the difference between the *general* soul, and the *particular* soul." etc. etc.

It was one of these gifted girl graduates perhaps who on being remonstrated with for putting vegetables on in cold water, without salt, for five hours, remarked gaily "O, well, art is long and time is fleeting as Tennyson says." Her College had made the mistake of not endowing her, after imbuing her with so much learning, or failing to offer her the Chair of English Literature—in default of which she had become—a cook—heaven save the mark—and the family! Among 1200 pupils of the white schools, the writer found only 70 that could make a simple garment, or cook the simplest meal. Many of them were the daughters of artisans, and small tradesmen—most of them indeed. Some of them were motherless and in charge of their families. These facts speak for themselves.

The writer is therefore perfectly satisfied after examining several thousand children of both races in our public and private schools that obligatory industrial and technical training in our Public Schools is what the South (and the North too, for that matter, the East and the West) needs to build her up and make her as prosperous as her patriotic and attached citizens long to see her. By direct, speedy, and intelligent leg-

ations should be organized. Last year 7,000 teachers were enrolled in reading circles in Ohio, which was the pioneer State in this useful movement. Courses of reading should be prescribed for teachers by the superintendents and then by the teachers for their pupils. Supplementary and collateral reading should be a part of the regular work of the pupils. It would not cost a great deal to have traveling libraries of from twenty-five to one hundred volumes for use in all our rural schools and larger libraries in our high schools. No more important work can be done in the schools than to teach the children to read and love good books; for it is estimated that not fifty per cent of the children in our schools have any proper guidance or advice in their reading. To form this habit of reading what is best the school and library must work together. Such a habit contributes to one's education as long as he lives; it helps him to enter into the life of the race and the experience of mankind. Even the humblest laborer or mechanic will be a better workman if he is well read in the books of his trade and a better citizen if he has an intelligent knowledge of the history and institutions of his country. If teachers are acquainted with the best children's classics, it will be easy to induce the pupils to read; and, once the habit is formed, reading may be used to teach the highest lessons of patriotism, good morals, and religion. For as Ruskin has well said: "We come, then, to the great concourse of the dead, not merely to know of them what is true, but chiefly to feel with them what is righteous." "If a boy reads" says Horace Mann, "of the friendship of Damon and Pythias, the integrity of Aristides, the perseverance of Franklin, the purity of Washington, he will think differently all the remaining days of his life."

Public libraries are now considered as a part of the educational system in many states; and as comparatively few pupils go through the high school and fewer still through

college, it is evident that a large part of the education and culture of our people must be gained, if gained at all, through libraries. "Even a college degree," says Hon. Robert C. Winthrop, "is but the significant A. B. of a whole alphabet of learning yet to be acquired. The great work of self-culture remains to be carried on long after masters, tutors and professors have finished their labors and exhausted their arts. And no small part of this work, I need hardly say, is to be carried on under the influence of good reading and by the aid of good books." The support of free public libraries by taxation is, therefore, to be justified on the same grounds as the maintenance of free schools. The work of the teacher is to be supplemented by that of the librarian, who becomes in an important sense the mentor and guide of the people, and especially of the young, in their search for knowledge and culture, a sort of John the Baptist crying in the wilderness of books, a true preacher of righteousness in the ministry of good literature. If the public school is to be a nursery of mental growth, good morals, and patriotism, so must the public library inspire its readers to love good books, to be loyal to country and all high ideals, and teach in its silent way that true liberty means obedience to law, human and divine. It is interesting to notice that there are two Latin words of exactly the same form, though of different derivation: "*liber*," meaning "a book," and "*liber*," meaning "free." Books do indeed make men free; free in thought and purpose and action; free from the influence of narrow environments and still narrower prejudices; liberal in the best sense of that word; broad enough to be in sympathy with all that is best in literature, philosophy, and art, in the wide domain of human experience and in the wider sphere of human endeavor and aspiration. To be thus in

sympathy with the great world of humanity about us is to be ever illustrating in our lives the beautiful lesson which Matthew Arnold finds in the orbs above us—

“A world above man’s head, to let him see  
How boundless might his soul’s horizon be,  
How vast, yet of what clear transparency.”

Diodorus Siculus tells us that over the great Library of Thebes in Egypt (B. C. 1400) was inscribed “Food for the Soul.” Let this motto of the ancient time remind us in the present day of rapid industrial development, of splendid material triumphs, and of the multiplication of physical comforts, that in the hidden chambers of the soul life’s greatest battles are fought and its noblest victories won. The true “ministry of education,” as George William Curtis says, “is not to make the body more comfortable, but the soul happier.” And Goethe tells us that “whatever emancipates our minds, without giving us the mastery of ourselves, is destruction.” It is well for us to remember, especially at this time, that the real greatness of a country does not consist so much in the vastness of its territory, or in the size of its army and navy, or the extent of its commerce, or the wealth that is reckoned by billions, as in the spirit and character and aspirations of its people and their unselfish devotion to lofty ideals of private virtue and public service.

In his address at the opening of the Chelsea Library, James Russell Lowell said : “The law calls only the earth and what is immovably attached to it real property; but I am of the opinion that those only are real possessions which abide with a man after he has been stripped of those others falsely so-called, and which alone save him from seeming and from being the miserable forked radish to which the bitter scorn of Lear

degraded every child of Adam. The riches of scholarship, the benignities of literature, defy fortune and outlive calamity. They are beyond the reach of thief or moth or rust. As they cannot be inherited, so they cannot be alienated. But they may be shared, they may be distributed, and it is the object and office of a free public library to perform these beneficent functions."

Dean Stanley once warmly eulogized the people of our country for their "extraordinary munificence" to institutions of higher education. We certainly have reason for just pride in the number and extent of such benefactions, and we mention with special satisfaction the fact that princely gifts have also been made to found libraries, appropriately called the people's universities, the most efficient form of school and university extension. In the North a great many libraries have been built by the gifts of benevolent persons, the amount thus given in money by individuals in Massachusetts alone exceeding \$6,000,000. It is one of the cheering signs of the times that the fortunate possessors of wealth in nearly all parts of our country are thus providing for all classes of people the opportunities for mental and moral improvement. There can surely be no more effective way than this to deal with the discontent of the laboring classes of both races, a discontent, which, although often decried and disparaged, has at all times been one of the mightiest forces in the social evolution, emancipation, and elevation of the human race. The highest mission of wealth is to contribute to the public good. We are rapidly coming into the kingdom of enthroned benevolence where wealth and position power will be regarded as honorable, not and for what they confer on their possessors, but only in proportion as such gifts are dedicated to the nobler service of humanity. In no other period of the world's history have so many people

believed "that it is more blessed to give than to receive," that he who would be greatest must indeed become the servant of all, and that he is most honored who is permitted to render the noblest service to his fellow-men. And this is the supreme lesson of Education.

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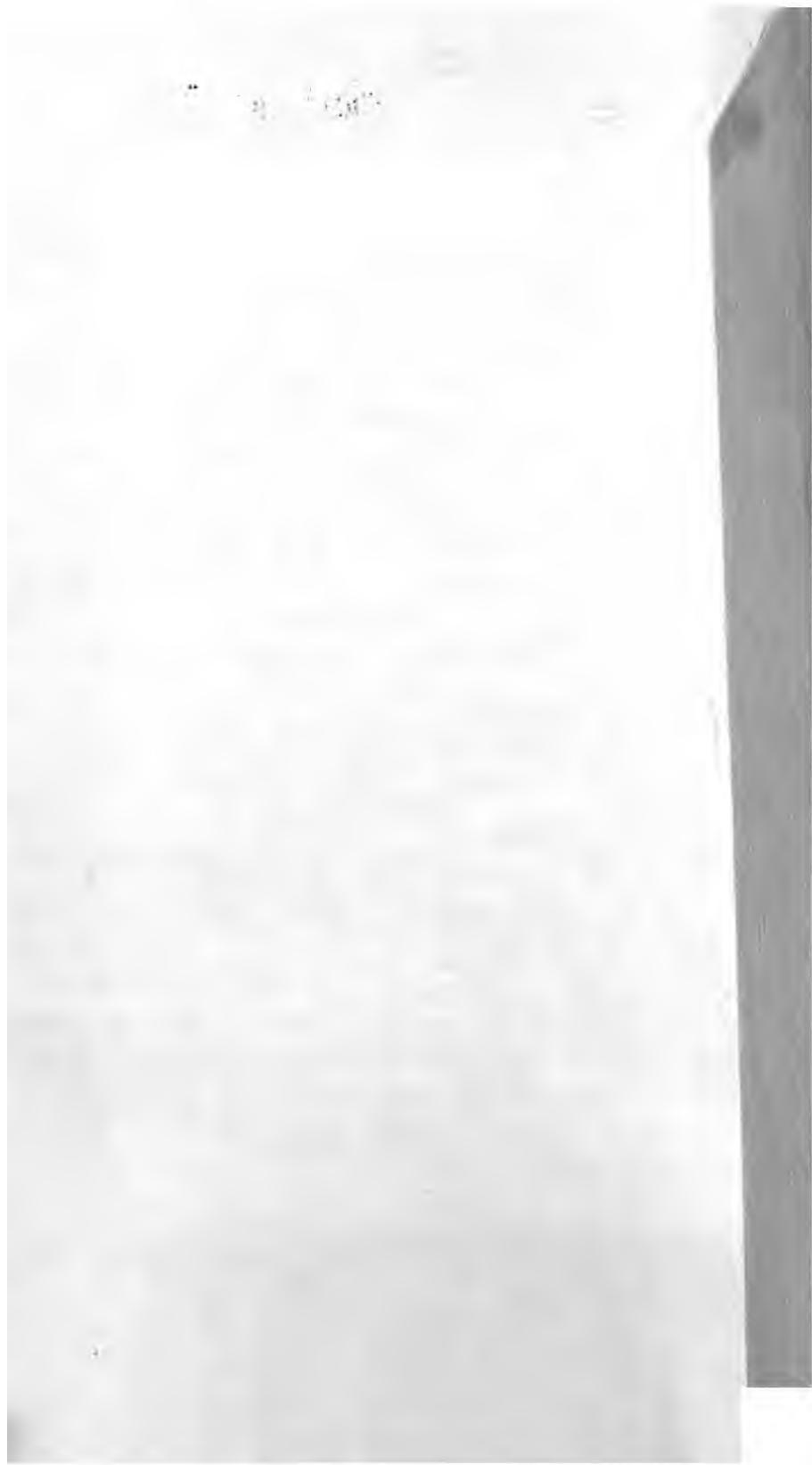
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